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PREACH THE GOSPEL TO EVERY CREATURE.

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Missions Generally.

REPORTS OF MISSIONARIES.

Alabama.

Selma—Rev. J. H. LINEBAUGH.

"The reasons of my delaying my report have been, to await the Bishop's visitation, and the result of some efforts made in behalf of finishing the church. At the Bishop's visitation, on the fourth Sunday in April, (third Sunday after Easter,) we had three persons confirmed. The Bishop preached four times while here, and I have never witnessed a more decided interest on the part of the congregation. I am sure, the word preached sunk deep into the hearts and consciences of all who heard him, and will bring forth fruit hereafter. Many were not confirmed upon whom I had calculated, because they were fearful they were not prepared. I regretted it not a great deal, as I think many of them will come forward when the Bishop comes again. I am not willing to recommend any for confirmation not seriously determined, by God's help, to separate themselves from the world, and lead pious and orderly lives; and where I see a degree of sensibility, in reference

to taking the step, I think it augurs future consistency and steadiness.

You were informed by my last report, of the depressed condition of this parish, when I took charge of it. Such was its deep depression, that I could not calculate on doing much toward its improvement in one year. The last has been to me a year of toil,—earnest, and, for the most part, discouraging toil; but, thanks be to God, I think a brighter day is beginning to dawn upon the Church. The heavy debt, of which I informed you, has been nearly cancelled; the creditors were prevailed upon to remit the larger portion of the debt standing against it. Of the \$2,400 debt against it, some \$1600 were remitted; of the balance, I have raised near \$500, and will have all by the time it becomes due. On the 1st May, the ladies had a fair for the completion of the church, and realized about \$500—a sum nearly, if not quite, sufficient to complete it. By the end of this year, I may safely calculate upon seeing the Church free from debt, and finished—a matter deemed, a year ago, by its most sanguine

friends, impossible. The month of absence in my report, was, with the approval of my Bishop, spent in Mobile, in raising money for the relief of the Church. I am indebted to the liberality of the members of Christ Church congregation, Mobile, for \$340. While absent, I was rendering, as I conceive, the most important service to the Church.

I think the prejudice, heretofore so marked against the Church, is subsiding. I visit almost the entire population, and am received with kindness and courtesy. The congregation, I may say, is improving in size and spirituality. Our present accommodations are not sufficient for the congregation—all the seats are usually occupied. The Bishop, at his late visitation, felt very much encouraged. If we can get the Missionary stipend continued to us until the 1st April, 1848, (by which time the Church will be out of debt, and finished,) I will then move for its withdrawal. When the church is paid for, and finished, nothing will be left then but the support of the ministry, which I believe the congregation will be able to meet: but help us until then, and it is all I desire. So soon (if you require it) as I can get a meeting of the wardens and vestry, I will transmit the certificate required by the Board."

Mississippi.

Pass Christian—Rev. J. S. GREENE.

"The Missionary regrets very much that his labors in this station have not been productive of as much good as he anticipated, in consequence of our good Bishop having thought proper to have this struck out of the list of Missionary stations. This act so discouraged this people, that they despaired of ever having a church here. The money subscribed in New-Orleans for the erection of an edifice here, has been returned. However, they are determined to try again, and, though few in number, yet their zeal and attachment to the Church will, I trust, overcome all obstacles.—My own condition is far from being comfortable, but I have learned to be content in every station."

Hernando—Rev. AND. MATTHEWS.

"The Missionary at Hernando and St. John's, De Soto county, begs leave to state that, since his return from the Diocesan Convention, held at Jackson in January last, he has been able to visit St. John's parish but once, owing to ill health. Unless his health becomes restored, he will not be able to attend that point. He therefore, under the circumstances, deemed it his duty to notify them to that effect, and begged them to try and procure a clergyman to take charge of their school and church—Miss Crafts, their teacher, being invited to take charge of one of the higher departments in the Rutgers Institute, New-York. Instead of following my advice, they have engaged two ladies.

My attention is at present devoted to Hernando, which is fully as much as my health will admit of. I have got the little church out of debt, though have not yet been able to procure a deed to the lot. It is however promised, and I hope shortly to obtain it. I shall then go on as far as I can procure means to put it in genteel repair.

So soon as I get all matters connected with that little church arranged, my intention is to resign the charge; and I do not think I shall ever again undertake so difficult a task. None but those who try it, can have any idea of the difficulty of establishing the Church in one of these South-Western villages, where ignorance, prejudice, fanaticism, and every other 'ism,' are to contend with. I trust and believe, notwithstanding, that the time is not very distant when the Church, even here, will rise paramount to all its adversaries."

Louisiana.

Baton Rouge—Rev. JOHN BURKE.

"Your Missionary will not say that in laboring to build upon the true basis, the spiritual superstructure of a well compacted and united congregation, there are few in your employment who have more difficulties to contend with than himself; for that he supposes most of them will say, and believe, of their own fields of labor respectively. But

this he does say, how much soever it may, in the Society's estimation, detract from his usefulness, that, though occupying, to all appearance, one of the most promising sections of Missionary enterprise in the South or South-west, it has been, up to the present time, lamentably unproductive of the expected harvest.

We trace this unfruitfulness to several causes; first, the absence from the town and immediate neighborhood of Baton Rouge, with few exceptions, of men attached to our Church, who would give tone and character to its society, as well as aid and countenance in its support.

The destruction, by a tornado, of the frame-work of our church edifice some time ago, has superinduced an apathy and indifference, touching its re-erection and completion, extremely adverse to our spiritual interests. Other causes also were, and still are, in operation, which, though well known among ourselves, it is certainly needless, and might be mischievous, to publish to the world.

A clergyman occupying the shell of a building, in which, as respects the building, all things for months are completely at a stand, and beginning his labors with only a few members, is not likely for some time to make head against the numerous advantages of other congregations—commodious places of worship, zealous and opulent supporters—for example, good music, and the prestige of an influence established for years.

But, all his disadvantages notwithstanding, your Missionary does not yet despair of seeing this station, now a tender plant of your fostering care, flourishing amidst the hardiest and healthiest of the forest. A growing population, the erection of better buildings, the establishment of good schools, a lyceum, a State-house, state library, Governor's house, the return of the army to our garrison, the settlement of a back country, now, strange to say, sparsely inhabited, though fertile in the products of a southern climate and soil, the most beautiful and healthy locality on the waters of the Mississippi, and the vicinity of the great emporium, New Orleans—these things and their conse-

quences, increased wealth, intelligence, and importance, will make this place, ere long, a desirable pastoral charge, a self-supporting parish, and one which will repay with interest upon interest, the money expended by your Society in aid of its Missionary.

He speaks confidently upon this subject, for, as far as in him lies, if the Lord spare him, he will labor with heart and soul in faithfully accomplishing so desirable a result.

So soon as his church shall be finished and consecrated, and a new organization of the parish takes place, by the election, on Easter Monday next, of a new vestry, your Missionary has strong hopes that the whole working of his little system will improve; and fitly joined together and compacted by that which every joint supplies, make increase of the body to the edifying of itself in love.

For my own part, I have little to add to my last report. My church being again in the hands of mechanics, I officiate at the garrison, and have but one service on the Sabbath. The Sunday-school and catechetical instruction well attended and flourishing. I shall hold, with the divine blessing, the morning and evening service, so soon as I shall re-occupy the church, and that will be, I hope, the first Sunday after Easter. I have only to record one marriage, one funeral, one baptism, two added to the communion, and one removed by death. We have had contributed towards the completion of our church, within the last few weeks, about two hundred and fifty dollars, and have paid besides nearly four hundred dollars, church debts, also sixteen dollars for a Sunday-school library.

If my Missionary salary, and other sums due me, be not paid within a few days, it may cost me the loss of my house, and God only knows what further trouble. No one knows better than a Missionary clergyman, how difficult and grievous a thing it is to borrow money. I need say no more to induce the Society to come to the rescue. I am owing two years' subscription to the Churchman and one to the Albion newspapers. If it be not asking too much to pay them out of my salary,

the treasurer, by doing so, and remitting, as soon as possible, the balance, would certainly have conferred upon me a great favor, and one, he may rest assured, not likely to be forgotten."

Natchitoches—Rev. E. GUION.

"The above statement will show, that notwithstanding the discouraging circumstances which surround us at this point, our efforts have not been altogether in vain, and the result calls for devout acknowledgments to Almighty God for the blessings showered down upon us. The distance travelled by me (three thousand one hundred and twenty miles) during the year shows that the field in which I labor, is far too great for the unaided efforts of one individual, and will, I trust, be the means of calling more particular attention to the wants of this region. With the exception of the Rev. Mr. Steele, whose state of health does not permit him to do much at the present time, I am, I believe, the only clergyman of our Church on Red River, embracing a country where the services of at least five more Missionaries are needed. The Church is losing much ground by her backwardness, in meeting the necessary demand. At some points the prospects are very cheering. At Alexandria, I trust we shall, in the course of another year, have a good church edifice, as subscriptions to that object have been liberal, and such, generally, as can be relied upon.

I am much indebted to the Bible and Prayer-Book and Tract Societies at New York, for supplies furnished me from time to time, and have found their publications valuable and indispensable auxiliaries in the Missionary work. To Messrs. Stanford and Swords, and to other individuals through them, I am likewise under obligations for Sunday-school and other books, now on the way from New York, which I hope shortly to receive.

The accompanying statement from the wardens and vestry of the Church at Natchitoches, will inform the Committee how essential they deem it to have the appropriation of the last year continued undiminished, and in this opinion I believe our Bishop fully concurs. For my own part, seeing the many

wants around me, I have at times been sorely tempted to leave this town for some more fertile soil, but from the importance of the station as a bulwark against the encroachments of the Romish Church, I have, by the advice of our Bishop, concluded, through the divine blessing, to continue my residence here, and make this the centre of my field of operations. Indeed, I should have been compelled to leave here some time since, had it not been for the pecuniary assistance derived from a small school kept by my wife.

With these statements and views, the Committee must decide as to the expediency of continuing the usual appropriation."

Kentucky.

Bowling Green—Rev. W. D. HARLOW.

"By means of a tea-party and my begging in Louisville and Lexington, we were enabled, a few months since, to pay about one hundred and fifty dollars towards liquidating a debt of several hundred, that was hanging over our little church. The balance of the debt we have arranged in such a manner, as that it shall never endanger the sale of the building.

We have had no baptisms as yet, but several are soon to be admitted to that holy sacrament.

The Bishop is expected shortly to visit us, when we trust there will be some candidates for confirmation. May the Lord bless his work in this part of his moral vineyard."

Danville—Rev. M. F. MAURY.

The Missionary appends to the statistics of his station, and the resolution of the Wardens and Vestry required by the Committee, the following remarks :

"Still he is willing to count all things but loss, and to make any sacrifice for the good of our beloved Church, which, though neglected and despised in this Western land, will at last arise and shine as the Bride of the Lamb. We are sowing in patience and in tears, but in

faith, and we shall one day reap in joy."

Ohio.

Raccoon—REV. ABRAHAM EDWARDS.

"Since my last report, I have maintained regularly the usual services of my station, two services every Sunday in this place, and occasional services have been held here and there in the settlement. We have lost five members by death since my last report; if it was loss to us, I hope it was an everlasting gain to them. The Lord be praised for blessing the services of his unworthy servant, so as to awake several that were hitherto unconcerned about the salvation of their never-dying souls. This station is more encouraging at present than it has been for several years. I have the same difficulty to contend with as I had several years ago, viz. poverty. All that I receive from every source, is about one hundred and sixty dollars per annum. This is a very inadequate sum for the support of a Missionary and his wife. You must bear in mind that this settlement is Welsh, who are very poor, and unable to do much towards supporting their minister, but they promise to do more this year than they have done hitherto."

Elyria—REV. W. GRANVILLE.

"I entered upon the duties of the parishes under my care the 1st of Sept., 1846, when I found them almost ceasing to exist; a germ however remained, sufficient to cause another effort to bring them into action. I have passed through a dreary winter of hard labor, having to ride about sixty miles a week to supply them. Nothing would have induced me to have undertaken such a task but the love of the Church, as God's great agent to reform the world. I view her as the Pillar and Ground of the Truth. It became a question, Shall the Church in Elyria cease? Rather than this should be, the little few there applied for my services, with the promise of one hundred dollars per year. This was all they could do. I accepted the offer on the ground that it become a Missionary station. The Bishop consented, allowing one hundred dollars

more, provided Dover have one-fourth of the time. This stipend is not sufficient for any one to live among them, thus I have to spend as much time with them as I can, leaving my family at home.

The present prospect is somewhat encouraging, and we hope that the summer season will increase our number, at least, we are trying to sow the seed, and waiting in hopes to reap an abundant harvest.

I could write much in reality on things in the West, and much in opinion as what ought to be done for it, but this would draw out a lengthy communication and only reiterating what has already been said. I shall therefore decline, and close by saying that I am sorely pressed for money, and wish the amount due me paid to the bearer of this, Mr. ———, a communicant and warden of the Church, who will give you any information you ask as to the state of the parish."

Wooster—REV. GEO. THOMPSON.

"Besides the above statistics, I have nothing of interest to state, except that, although this parish has been much weakened by removals to the West, yet the few that are left exhibit a willingness, even at a temporal sacrifice, to maintain the services of the Church they love for its purity, and its apostolical order and simplicity.

And it is hoped that, with the blessing of God on a faithful use of his appointed ordinances, and the preaching of the everlasting gospel, many will be made members of the true visible Church of Christ, as well as true and living members of the one catholic and invisible kingdom of our Lord and Saviour Jesus Christ."

Dresden—REV. GEO. B. STURGES.

"The state of things in this Mission has not very materially altered since my last report. It is still encouraging.

I find, however, that my constitution is so impaired by the sickness and toil and embarrassment of the last three years, which comprises most of the time that I have been in the service of the Board, that I cannot longer endure the labor and privation which seems

necessary to be endured by the Missionary here, under existing circumstances, in order that the Church do well and effectually her good work. I therefore hereby resign the station; wishing my resignation to take effect on this 1st of April. I presume the Bishop of the Diocese will immediately recommend the Rev. A. T. McMurphy as my successor, he having consented to take charge of the Mission, if appointed.

You will probably receive this about the 1st of April. There will be due me then, from the treasury of the Domestic Committee, one hundred dollars, being my Missionary stipend for one entire year. I have suffered much through the long keeping back of this. Doubtless to many who contribute a little out of their abundance, for the support of Missions, this would seem a small sum towards the making up of an annual support, or meeting the expenses of a year, but to one who lives as many of our domestic Missionaries have to live, to one in my present circumstances, it is a large amount. Let me state simply one item, and you will see that it is an important sum to me. I am at this time being subjected to the expense and odium of a law-suit for debt, and have good reason to expect that, if I do not speedily receive the whole of my Missionary salary for the year ending with this month, my household goods will be sold by the sheriff to pay my debts. Add to this, that my family is sick, so sick as to need the daily attendance of the physician, and my own health not good by any means, and I think you will begin to see that my need of all that is due me, and much more, is very great indeed.

I hope then, that if it is by any means possible, you will, immediately on the receipt of this, send me the amount due."

Indiana.

Delphi—Rev. B. B. KILLIKELLY.

"The Missionary at this station reports, that he reached Delphi on the 6th October, 1846, and, on the 11th, celebrated divine service as the Missionary in charge of the parish known and re-

cognized as St. Mary's Church, Delphi. The Committee will, ere long, be furnished with the annals of the parish—suffice it for the present to say, that the Missionary found eight families residing in town, and two in the country, who were considered as 'attending the services of the Church.' The number now considered as those so doing, is sixteen; besides which, there are several other families and parts of families who make the church an occasional place of worship. Eleven communicants were reported to the last Convention of the Church in this diocese, belonging to this parish. One of these has been absent for nearly a year, but still expects to return, and is included in this report, making our present number eighteen.

Shortly after settlement here, I was attacked with chill-and-fever, and continued indisposed until the second week in December. During this interval I was, however, able to hold service occasionally. Early in November, a Sunday School, the first effort of the kind ever made in this parish, was organized, and, soon after, auxiliary to the same, a Juvenile Singing School. Both these schools are flourishing; the latter is designed to furnish material for the future wants of the Church, in the decent performance of the large portion of her services appointed to be sung. Although there is no organ in the church, yet it is thought that our choir is not inferior to any in the diocese. About the middle of November, I commenced a course of lectures for every Wednesday evening. To this, prayers and a lecture have been added on every Wednesday morning during Lent, with other occasional week-day services. These, as well as the regular Sunday services, have been, I am happy to say, well attended, considering the prejudice that has existed against the Church in this section of country. The simple exhibition of the 'Gospel in the Church' has begun to dispel this mist, and very many have commenced to examine the subject for their own satisfaction. Some have already confessed that they have been greatly deceived in what they supposed to be the teaching of the Church, and are willing to be better informed. I had indulged the hope of being able to

report the formation of two congregations in connection with the one in Delphi; but the very inclement weather during winter, the almost impassable state of the roads, and the want of a suitable place to celebrate divine worship in, have operated against me. I have preached twice in Pittsburg, the flourishing town on the Wabash alluded to in my last report, and twice in the neighborhood of Americus, distant eight miles from this town. We have friends in both places, and I shall endeavor to make regular appointments for service and preaching in each every two weeks.

At the earnest request of the Rev. Dr. Johnson and the Vestry of St. John's Church, La Fayette, and under permission from Bishop Kemper, I have officiated alternately in St. John's Church, commencing the first Sunday in February. This small service, which terminates on Easter-day, or soon after, is abundantly due Dr. Johnson. But for his voluntary missionary labor, this parish would not have existed—but for his munificence, the church that now adorns this town could not have been erected. In addition to former acts of Christian liberality, he has this winter enabled the Vestry to have the lot of ground adjoining the Church lot secured by deed, for the use of the Episcopal Church in Delphi.

A subscription, amounting to ninety dollars, has been obtained in town, to enable the Vestry to erect a neat, desirable fence around the two lots; and it is hoped that, in the course of a year, the congregation will feel justified in the attempt to erect a parsonage house.

I have celebrated divine service seventy-five times, preached sixty times in my own parish, and thirteen times elsewhere, officiated at five funerals, delivering an address on each occasion, administered the holy communion four times, receiving seven new members, and married one couple.

Under instructions from Bp. Kemper, I expect shortly to visit Logansport. I am informed there has been quite a revival of Church feeling there, and that our people have set about the completion of their Church edifice in good earnest.

Our good Bishop's circular reached us

at too late a date to permit our charities flowing in the general stream with our fellow-citizens of Delphi, towards alleviating the distresses of unhappy Ireland. Our last Communion plate money, amounting to \$3 50, is, however, at the suggestion of the Bishop, most cheerfully appropriated to that object. The parish being quite new, and our people in very moderate circumstances, all that could be raised has been paid out for actual wants of the Church. We hope, however, to be able to contribute to the sacred cause of Missions semi-annually, at least, although much cannot be expected in the present condition of the parish."

Indianapolis—REV. S. L. JOHNSON.

"With regard to the prospects of the station, I have but little to say, beyond what has heretofore been reported. Of its importance, there can be no question. If the Church is to be sustained anywhere, it ought to be at the seat of government: and here the ground is occupied, and a small though increasing congregation gathered. Opposition seems to be yielding to the gentle influence of our beautiful services, and the preaching of the gospel. It may be that our numbers do not increase so rapidly as might have been expected, certainly not as could be desired; but there are several reasons why our growth here must for a time be slow. We have a changeable population—a people that love variety in religion to some extent—at least, that are accustomed to go elsewhere than to Church. They do not know the Church, and therefore do not feel much interest for her welfare. I speak of the community in general. Thus your Missionary is not supported as he should be. Instead of devoting all his thoughts, all his energies, all his time, to the study of the Word and the breaking of the bread of life to the people entrusted to his charge, visiting them, and comforting them in sickness and in sorrow, as he should, he is obliged to earn his bread by the sweat of his brow in secular labor. During the week he must come in contact with the members of his flock in the character of a man of business, rather than in that of a minister of the gospel. And I need not say,

that faithful preaching of the Word on Sunday, needs to be followed by faithful pastoral duty through the week, to make it most effectual. However much it pains me to be thus held in check for want of means, I see no remedy. With my present salary, I should have to relinquish the station, if I attempted to give my undivided attention to the parish. What ought to be sufficient for two men, has to be done by one. Of course, it is not well done. But I can say, I have done, and will do, what I am able.

Six months salary is now due me, and if it be possible, I beg that it may be sent soon, and all at once. It has been expended already, and is wanted to pay off liabilities. The season has been such as to increase necessarily our expenses, without an increase of income. I make this plain statement, not in a spirit of fault-finding; I have all confidence in the Committee, and its management. I see my brethren round me as needy as myself; and really, I do sympathize with you, to whom must come up the urgent appeals of so many, while your means to satisfy them are so limited. But I trust we shall live to see a better state of things, or, at least, to hear the cry of 'Give, give,' come from some other part of the vast field; while that which is now beginning to be occupied, will be able to lend a hand to support the good work."

Jeffersonville—Rev. C. H. PAGE.

"The period since the last report has not been distinguished by any incident of particular interest.

Service has been regularly performed twice upon each Lord's day, with the exception of two very rainy Sabbaths. In consequence of sickness, absence from home, and want of zeal and love of the members of the Church, the congregation has been small.

By removal the number of communicants has been reduced two, but to repair this loss, there is the prospect of two Episcopal families being added to the congregation.

Salem, thirty miles from Jeffersonville, has been visited; two services were held, and large congregations addressed. Several individuals were found, having

kind feelings to the Church, prayer-books were distributed, and a second visit solicited.

While deprived of a rector, one Sabbath was devoted to New Albany,

From causes which need not be mentioned, it is feared that in many of the Western stations, the growth of the Church must be slow. The debt for the church lot is now reduced to one hundred dollars. Collection for D. C. two dollars, which you will please deduct from my pay.

At the visitation of the Bishop in May, it is believed that several candidates will be presented for confirmation.

Our help is in the name of the Lord."

Laporte—Rev. S. W. MANNEY.

"During the last six months, as far as my health would permit, I have been engaged in the duties of my Mission. Michigan City, which has, for several years, been a part of this station, was given up on the first of January last. The Church there required my entire services. Its vestry twice offered me the rectorship of the Church, but after considerable reflection and consultation, I concluded to give my whole time to Laporte. Michigan City is now self-supporting, and has invited the Rev. F. Brown, of this diocese, to the rectorship, who, it is expected, will enter upon his duties in a few weeks. Among the occasional services which I have been enabled to give to Michigan City, since the 1st Jan'y, are: baptisms, infants, four, adults, one, which are not included in the statistics of this report.

The regular weekly services, which this parish now enjoys, has had already a very manifest influence upon its prosperity, which, I hope, by God's blessing, may continue to increase, till those who know him, may know him more perfectly, and those who know him not and care little for his laws, shall render him, through Christ their Lord, the honor and service which are his due.

The frame of our church is raised; the contract has been relet, and the building will now be prosecuted vigorously to its completion. It is to be ready for consecration the 1st October; we hope a little earlier. When finished, we confidently, and not without rea-

son, look for a considerable increase in the congregation, and we hope, a corresponding one in the number of communicants.

Last November, I visited Lima, a thriving town in the Eastern part of the state, eighty miles distant, where I spent a Sunday and preached twice. Here I found a few devoted Churchmen and a few friends of the Church, who have it in their heart, as they have it in their power, to erect a suitable edifice for the worship of their Redeemer. Besides a few sermons, at different points through the surrounding country, on week days, my whole time has been given to La-porte and Michigan City.

Although the results of my labor in this portion of our country, have not been great, nor as great as we expected or could have wished, yet after a careful survey, we think that the Church has nothing to regret that she determined to place her Master's name here. Some goodly fruit we have already been permitted to reap, while other is ripening. May the Lord bless us and visit us with his salvation."

Lawrenceburgh—Rev. T. B. FAIRCHILD.

"Above you will please find the statistics of the parish for the year. The spiritual state of the parish is somewhat improved, otherwise not materially different. We have been obliged to raise about three hundred and fifty dollars, to close up the Church debt, having got no help from abroad, except fifty dollars from the Rev. Mr. Pitkin, of Rochester.

But our people were determined to pay it themselves rather than have a debt upon the Church, although they thought they had gone to the utmost extent of their ability. All our contributions during the winter have been devoted to paying the arrears on the church, except twenty-seven dollars to the suffering poor of Ireland.

We hope the Committee will not become discouraged at our small progress, as we have peculiar discouragements."

Madison—Rev. J. L. HARRISON.

"Baptisms, infants four, burials two, marriages one; two young ladies were

confirmed at the last visitation of the Rt. Rev. Jackson Kemper, D. D., the Missionary Bishop in charge of the diocese, on the 26th of June, 1846.

The Holy Communion has been administered, during the last year, fourteen times, to two hundred and four persons, making an average of fifteen persons present at each time. And it has also been administered twice in private, to a sick member of the Church, a most interesting and pious young man, whose heart was bent upon studying for the ministry, and who had commenced his studies with an intention of becoming a candidate for holy orders, but who is now lying on the bed of languishing, a victim to a disease whose ravages will only cease when the pious sufferer lays aside the burden of the past, and enters into the unseen world, where sickness and pain and death are forever unknown. And truly, if I had no other satisfaction during the trials incident to my situation as a Missionary of the Church in this hard and difficult field of labor, the satisfaction of ministering to this afflicted friend and parishioner repays me for many anxious hours and toilsome days spent in devising ways and means, and in appealing to the wealthy members of the Church, in other places, for funds to raise the Church here from the dust into which she has so long been crushed. His love for his bible, the earnest attention which he pays to the various promises made to the afflicted, as they are repeated to him by his minister, to afford him consolation, and sustain him under his trials, and his humility and fervency in prayer, with his humble and pious resignation to and acquiescence in the will of divine Providence, give abundant reason to his friends to hope that his life is hid with Christ in God. And as his hope appears to be hid with Christ in God, and his afflictions are bringing forth the peaceable fruits of righteousness, so we may hope, and rejoice in the hope, that when his warfare is ended and the number of his days is accomplished, angels will receive his immortal and ransomed spirit, and present him faultless before the throne of light, whence he shall be gathered into the glorious company of the redeemed,

and, with the righteous of every age and clime and nation, sing the eternal song of praise to Him who hath loved us and washed us from our sins in his own blood, and made us beings and priests unto God."

Mishawaka—Rev. B. HALSTED.

"Besides the above services, I have since my last report, visited Lima three times, at which place, on Quinquagesima Sunday, I baptized four children, and on the 8th of March baptized and administered the Holy Communion to a sick person.

My duties have not been entirely interrupted during the past six months, by sickness. On two Sundays I was able to perform only a part of the Morning Service, and on the fourth Sunday in Lent was confined to my bed. I had taken a severe cold, on my last trip to Lima, which brought on a return of ague.

The statistics given above, show but little change in either of the parishes under my care, for the last half year. Our congregations, however, have been gradually increasing, and I trust the Church is steadily advancing in prosperity and strength. One of our new communicants, who graduated last year at our State University, has become a candidate for holy orders, and will soon go to Nashotah to finish his preparation for the 'good work' to which he is called. But what will *one* additional laborer be, when so many are needed? And how long will the two, now in this part of our fair field, where 'the harvest truly is plenteous,' be left to toil alone? This is a question, which, in view of the small contributions for carrying on and enlarging Missionary operations, and the scanty provision made for preparing her sons for the ministry, we may ask the Church; while we earnestly 'pray the Lord of the harvest, to send forth more laborers into his harvest.'

At Bristol a Sunday-school was commenced on the second Sunday after Christmas, which has been very well attended. The sickness so extensively prevalent in the summer and autumn of last year, causing, for a time, a general interruption of labor, stopped the

progress of our church edifice. The work, however, has lately been resumed, and is advancing. Until this is completed, we cannot expect our congregation to increase beyond its present size.

Lima has been visited as often as health and other engagements would allow. My last visit was rendered deeply interesting by the baptism and administration of the Holy Communion to a young lady, already alluded to. Some two years since, our excellent Bishop met this person, then a feeble but remarkably interesting child, at the house of her uncle; and having spoken to her, in his usual kind and affectionate manner, a few words on the great salvation, gave her a little book, which might bring the subject more fully before her mind. Those few words, and that little book, accompanied by the divine blessing, it is believed, first effectually directed her attention to the subject of religion. She ever after remembered the Bishop with great affection, and frequently expressed her desire to see and hear him. In this she was never gratified. It was only about a week previous to my visit, that she was informed of the impossibility of her recovery, and the probable nearness of her end. The shock produced by this announcement was but momentary. She immediately gave herself up to the work of preparation for her great change, and the thought of death soon became familiar to her mind. When, at her desire, I visited her, she seemed to be only waiting for the consummation of her last and strongest earthly desire, to receive the washing of regeneration, and to participate in the highest means and pledge of God's grace and favor, in the Sacrament of the body and blood of Christ. She was baptized immediately before our Evening Services, after which I returned to the house and administered to her, in company with two other members of the Church, the Lord's Supper. This was between nine and ten o'clock in the evening. During the first part of the day she had suffered much, and was extremely feeble, but her bodily as well as her spiritual strength seemed to increase as she went on in these holy ordinances. She seemed deeply interest-

ed in these services, yet there was no undue excitement. Her mind appeared clear and tranquil, and her voice was distinctly heard throughout, in the proper responses. A more solemn and impressive Communion season I never participated in. This dear, departing sister, just upon the borders of the eternal world, seemed to connect us immediately 'with angels and archangels, and with all the company of heaven.' Her first words in the morning were of the delightful night she had passed, saying that she felt more refreshed than for a long time past. At about nine o'clock A. M., she began to sink, and her physician and friends thought her dying. She appeared not in the least alarmed, but said to her mother, in allusion to the transactions of the previous evening, 'Well, mother, I have just done all my work in time.' She several times expressed the great comfort and satisfaction she felt in having a minister of the Church with her, and also her grateful feeling in view of God's goodness and mercy. Her desire now was only to depart and be with Christ; yet she was willing to wait God's time, and prayed for patience to endure whatever suffering He might yet lay upon her. Her sufferings at times were great, yet she bore them without a murmur, or any show of impatience. After a few hours she revived, and as a slight fever came on, it was thought she might possibly survive a few days. My time being limited, I left her the next morning, not without offering for her again, as she had frequently requested, the prayers provided by the Church, and committing her to God's gracious mercy and protection. In consequence of irregularity of mails, and the little intercourse between Lima and this place, I have not since heard from her. She is now probably at rest. I felt it a great privilege, as others did, to be with her, and was truly thankful that it was so ordered by the divine Head of the Church, that she could, under the peculiar circumstances, all of which I cannot here mention, be admitted into His fold, and bear a sign of the Cross before the world, though but for a brief period. This seemed an evidence of God's favor and goodness to

His Church, which I could not but believe would be attended with happy results, as it certainly was encouraging to the hearts of His people. I sincerely hope that the time is not distant when this people may more frequently and steadily enjoy the ministrations and ordinances of the Church."

Richmond—REV. GEO. FISKE.

"While I have to lament a dearth—an almost total failure from the seed sown upon fallow ground during the past six months, I have encouragement when I consider that nine new communicants were won to Christ as the fruits of labors bestowed during the first half of the year, and previously; and I may hope, with good reason, that hereafter our increase will be greater, for our congregation seems to be a third larger than it was last year at this time. Sometimes about two hundred persons are present, on ordinary occasions, and appear to give good heed to the things that are spoken; but we cannot count on their permanency, nor on their aid in supporting the gospel.

It is seldom that an Episcopalian emigrates to this city or vicinity. Our communion is made up of converts gathered chiefly out of the synagogue of Satan—brands plucked from the burning. At my first coming here, there were five communicants from Ireland, and one native American; since then, seventy persons have been added to the communion—fifty-four from the world, and sixteen by removals; which number of accessions seems very few, when compared with the growth of the communions in many other places. But when I consider the character of this little flock—poor, despised, ridiculed—situated, as it is, in the very heart of quakerism in the West—I thank God, and take courage; for what can we expect, where the largest and most influential society, calling themselves Christians, take the lead in openly desecrating the Christian Sabbath? From their example the youth have a cloak for their Sunday sports. The children are decoyed from Sunday school so soon as they can be made to feel the force of a false shame.

I mention these as some of the causes

why the growth of the Church in the West is so slow, and why the first Missionaries must be content with sowing, leaving the field to others to reap. Our friends, who have been the instruments of our being sent here, must not faint. The gospel is preached. Christ, and Him crucified, is the sun which illuminates all sermons: Justification by faith alone is always made the *great doctrine* of our preaching, as far as I know of our clergy. Time must be given for the seed to be made fruitful. If we are not discouraged, *our friends* ought not to be. They ought to remember that we do not come here merely to get a piece of bread. In a worldly point of view, Eastern fields of labor are much more inviting. But if all cling to their homes, how then shall the world be converted? It is not only well to have preachers of the gospel in the East—in the West also they are needed; and I have no doubt that, were we faithful, as is our duty to be, we should be fed and clothed without the aid of the Missionary fund. But, imperfect as we are, I see no way of planting the Church here without foreign help."

Itinerant—REV. WM. VAUX.

"Above I give you, as well as I am able, a portion of the present statistics of my Mission. It must be obvious to you that, from the nature of my charge, I cannot furnish all the information required from stationed Missionaries. I am careful, however, to keep the parish registers, in my hands, with as much accuracy as possible. I feel a sense of humility in forwarding to the Board such a meagre report as the present. I have done the best I could to plant and to water, and I am by no means discouraged in my hope of the increase, in God's own time. Our past winter has been by far the most severe I have experienced in six years' residence in the West.—Most of my Saturdays and Mondays have been spent in wading through many miles of mud and wet; and, after all, the services of several Sundays have been prevented, and on many occasions limited to once during the holy day.

I have often heard of the peculiar difficulties retarding the success of our Western Missions; and have reflected

on the causes, with a view, in my own case, of making an attempt to surmount them, but I find myself inadequate to the task. I would not obtrude my thoughts upon the attention of the Board, were it not that I fully believe their practicability in aiding the good cause in which we are mutually engaged, and particularly adapted to the depressed state of our treasury. My plan is, simply, that the Board use a little exertion to recommend well qualified men as *schoolmasters*: men who, for love of Christ and his Church, would lend their aid to the cause of Missions, in taking the responsibilities of the Sunday schools, and in lay-reading, during the absence of the Missionary. By these means, an *itinerancy* would accomplish an increase of good, and the services of the Church be regularly performed; but, under the present mode, (that of visiting a parish once a month,) if much is expected, but little is apparently gained. At many stations, I have no doubt, a good common school would be well sustained; for many, who are careless as to religion, are anxious for a permanent school.

Should this hint induce any one to make the experiment, I believe an offer presents itself in my Mission, where a good school-house would be provided, and an income of at least three hundred dollars a-year might be relied on. I could add many considerations in favor of this plan, but it all depends upon finding the right sort of men and their proper recommendation.

I have more than once complained at the injustice of requiring satisfactory results from our operations; when, instead of furnishing us with every auxiliary for the success of our cause, we are left to struggle with the most formidable opposition in our fields of labor, and often bleeding with wounds, inflicted with the apparent wantonness of sport. One of two facts cannot be denied: either our friends know little of the nature of our Mission, or they care little about it. I shall say nothing of the policy of sending clergymen from their homes, with a promise of sustaining them in their temporal wants with a slender pittance, which is meted out to them after six months of severe privation, because a liberal correspondent of one of our Church

periodicals insinuates that, if Missionaries are true disciples of Him who had not where to lay his head, they will rejoice in suffering for His sake; neither shall I hint that unpaid Missionaries are to be suspected of an intention to leave their stations, if they receive a call to a wealthy parish; because another good brother annihilates such presumption in his published letter, in which he says—'The system works badly; and will not work well, so long as the lame, the maimed, the halt, and the blind—poor preach, and poor pay—with poor wives and helpless families—are employed in the work.' I shall say nothing of these things now; but the first brother Missionary I shall chance to meet, I shall probably ask him,—What are these wounds in thine hands? Then he shall answer, 'Those with which I was wounded in the house of my friends.'

Illinois.

Alton—Rev. S. Y. McMASTERS.

"I did not correspond with you at the regular time, for the reason that I had not then been *assured* of my appointment to this station. Yours of the 21st of April is, however, now before me, by which I learn that I have been duly appointed, the appointment dating from the time of my entering on the duties of the station, by consent of the Bishop, which was the 26th of November last.

I found the congregation sadly dispersed, and scarcely realizing its ecclesiastical existence, and, in truth, but for the persevering efforts of a few faithful spirits, it must, long since, have ceased to exist. There are, perhaps, few stations in the West, whose histories are marked with so many discouragements as this. It first became a station in the year 1835, and has not been supplied with service, in all, during that time, perhaps more than three years. For the first three months, I found nothing more difficult than to convince the people that it was *possible* for them to have regular service, long together. Often, in the course of the last twelve years, they had started, and had, as often, failed. Repeated mortifications, from repeated failures, as their

Missionaries had left them, and all their prospects and fondest hopes had perished, had well nigh quenched their zeal, and many had gone to seek the bread of life among the sects around them. The enemies of the Church all predicted 'another failure,' and judging of the future by the past, many stout and pious hearts trembled as they consented, once more, to rally around the standard of the Cross. There has, however, been a singular unanimity in all the movements of the congregation, since I came among them, and the general impression now seems to be, that it is not only *possible*, but **CERTAIN**, that by prudence, piety and perseverance on our part, the cause of our divine Master will, henceforth, gloriously prevail. The ladies of the congregation have organized a Sewing Society, by which the necessary repairs have been done to the Church, and a very good organ procured; and they regard this as but the beginning of their 'works of faith.' From their active and persevering zeal, we have much to hope.

The congregation is united, and hence, though few in number, is strong. They have a comfortable church edifice, which, however, has not yet been paid for. As soon as that is paid off, which must require a few years, I think, if spiritually prosperous, they will be independent.

While we look at our own weakness and the discouragements of the past, we may well tremble, but when we look to the goodness and mercy of God, we see cause for encouragement. We have good hope for the success of the Church in Alton, and firmly believe the day is not far distant when the early efforts of the few that were, apparently, so fruitless, will begin to yield their fruit, and those who have sown in tears will reap in joy, and the Church, in this place, become strong, as the people 'flow unto it.'"

Chester—Rev. WM. MITCHELL.

"During the last year, I have travelled over 2,126 miles in my field of Missions. Preached fifty-eight times in, and ten sermons out, of Illinois. Read prayers sixty-one times, baptized six infants and one adult, administered

the Holy Communion six times, and aided in it four times out of Illinois. United in marriage two couple, and attended two burials. The present number of communicants in St. Mark's parish is eighteen. And I have added two to Zion parish, Jackson county, Ill. I have prayed with families from home some two hundred times, and visited many sick persons.

Also, travelled several thousand miles, seeking means to aid in the building of the church at Chester. For which object, to the 16th of April, I have only received, cash seventy-six dollars, and pledges, to be paid during the year, in writing, one hundred and seventy-five dollars.

Yesterday there was a sale of town

lots in Chester, and I believe greater improvements will be made this year than any previous year past, since its commencement."

Collinsville—Rev. J. L. DARROW.

"Since I came to the West, I have never seen so unfavorable a winter for any purpose. Such muddy roads and stormy weather have made it impossible to attend Church with ordinary regularity. I only wonder that our congregations have been so good as they have been. I trust we may now look for more settled weather, and better prospects for building up the Church. The Bishop intends visiting us early in the summer, when I hope to have a class for confirmation."

Intelligence.

THE EDUCATION OF ORPHAN DAUGHTERS OF MISSIONARIES DECEASED.

In the April number of the "Spirit of Missions," we noticed the proposal of a lady to devote her time and means towards the establishment of an Institution for the education of the daughters of Missionaries deceased, provided the Church at large would aid in the undertaking.

We have since received a communication from a lady in the diocese of Connecticut, who offers to give one hundred dollars towards raising the sum of five thousand dollars in that diocese, for this object. She has also forwarded the amount of interest for six months upon her proffered gift. We venture to make an extract from her letter, which will explain her views, and, we trust, may also be instrumental in accomplishing the great good designed.

"I enclose the interest for the first six months upon \$100, which I consider as given to second the effort alluded to in the April number of the "Spirit of Missions," and commencing at that time. It will continue to be sent until funds enough are raised to found an Institution for the education and support of destitute female children of deceased Missionaries and Clergy of the P. E. Church.

The interest will be given to aid the cause of Missions, until the principal is paid, which will be as soon as called for. This, I think, can be done in six months as well as six years, if those who have the ability will forward their money for the object, and which, I doubt not, many are already waiting to do.

It is expected, of course, that this Institution will be under the supervision of the general officers of the Board of Missions, who will direct as to the location and appropriation of funds which may be raised.

If five thousand dollars should be raised by *benevolent ladies in this diocese*, and

other dioceses shall contribute in the same proportion according to their ability, and the interest for the first six months be given to *aid the cause of Missions, in addition to what is given at the stated monthly offerings*, commencing from the 1st April, 1847, I think there can be money enough raised to meet the wants of suffering Missionaries, replenish the Treasury, relieve those who have charge of its funds from embarrassments, and draw down spiritual blessings upon the cheerful giver, and the Church of God.

If the self-sacrificing Missionary is willing to spend and be spent for Christ's sake, surely self-denial is incumbent on those who are "at ease in Zion," surrounded with temporal and spiritual privileges, that his hands may be strengthened, and his heart cheered by Christian aid and sympathy."

FUNDS.—It is with pleasure we state, that the Circular issued by direction of the Board of Missions, in behalf of the Domestic Treasury, has been sanctioned and earnestly commended, by several of the Bishops, to the attention of their respective Clergy and Churches. We also gratefully acknowledge the sympathy expressed, as well as the more substantial evidence of interest given, in the shape of contributions. More have been received since the meeting of the Board in June last, than was received from the time of meeting to the 1st October of last year. But it must also be remembered, that the contributions received prior to the last meeting of the Board, were much less than during the corresponding period of the previous year: hence the great deficiency under which the Treasury labors, and the cause of delay in paying the Missionaries.

May contributions continue and increase. Then ere long, we may have cause to rejoice, that the Treasury is relieved, the debt to the Missionaries paid, and the Church exonerated from the imputation of indifference to the welfare of one of the most important fields of usefulness entrusted to her care. The rapid approach of the Triennial Meeting of the Board, in October next, likewise prompts us to urge those who have not, to contribute without delay.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th June to 15th August, 1847:

NEW HAMPSHIRE.

<i>Manchester</i> —St. Michael's.....	16	88
<i>Portsmouth</i> —St. John's, Ladies' Miss. Soc. Western Miss.....	25	00
Do., Jews.....	15	00
Do., Indians.....	5	00
	61	88

VERMONT.

<i>Enosburgh</i> —Christ Ch.....	1	25
<i>Gulford</i> —Christ Ch.....	10	00
<i>Sheldon</i> —Grace Ch.....	3	75
	15	00

MASSACHUSETTS.

<i>Cambridge</i> —Christ Ch., A Member..	12	50
Do., part coll.....	17	67
<i>Lowell</i> —St. Ann's.....	60	00
	90	17

RHODE ISLAND.

<i>Providence</i> —Grace Ch.....	1	00
Do., for Maine,.....	10	00
Do., Sunday off'gs for the Jews.,	34	26
Do., a thank off'g, do.....	10	00
	55	26

CONNECTICUT.

<i>Brookfield</i> —St. Paul's.....	4	00
<i>Fairhaven</i> —St. James', ½.....	4	00
<i>Munroe</i> —St. Peter's, for Missions in Wisconsin.....	5	00
<i>Norwich</i> —Christ Ch., mo. coll., ½....	10	00
<i>Pomfret</i> —Christ Ch., thank off'g....	10	00
<i>Portland</i> —Trinity Ch., for the Jews.	10	00

<i>Stamford</i> —St. John's.....	31 62
<i>Waterbury</i> —St. John's, to pay salary of Rev. W. Allanson.....	50 00
<i>H. P. B.</i>	3 00 127 62

NEW-YORK.

<i>Albany</i> —St. Paul's, a lady, for Mich.	5 00
<i>Brooklyn</i> —A Friend to Missions, $\frac{1}{2}$	2 00
St. Ann's, general fund, $\frac{1}{2}$	491 37
Do., S. S.	18 63
Do., "Christmas off'gs.....	15 92
Do., "a class in, for Illinois....	3 00
Do., " " for the Jews.....	2 60
Do., coll. at Miss. Meeting.....	119 41
<i>Glen Cove</i> —St. Paul's.....	4 00
<i>Newtown</i> —St. James', for Ohio.....	11 75
<i>New-York</i> —Grace Ch.....	100 00
Ch. of the Ascension, coll. after Annual Sermon.....	49 29
Special, to educate an Indian child, to be called Charles H.	
Halsey.....	30 00
St. Mark's, mo. off'gs.....	12 12
From the estate of the late C. D. Betts, Esq., per H. Anthon, D. D.....	150 00
<i>Sandy Hill</i> —Mrs. Hoag, for Missions in Wisconsin.....	50 00
<i>Tompkinsville</i> —St. Paul's.....	18 70 1073 79

NEW JERSEY.

<i>Jersey City</i> —St. Matthew's, a lady..	2 00
<i>New Brunswick</i> —"L.".....	10 00
<i>Newark</i> —Second payment of interest from estate of the late Hanford Smith.....	182 20 194 20

PENNSYLVANIA.

<i>Bellefonte</i> —St. John's.....	4 00
<i>Bristol</i> —St. James', a member, for the Jews.....	5 00
<i>Holmesburgh</i> —Emmanuel Ch., Miss. Society.....	25 00
<i>Philadelphia</i> —St. James'.....	66 04
St. Luke's, Young Ladies' Bible Class.....	1 75 101 79

MARYLAND.

<i>Anne Arundel Co</i> —All Hallow's pa. $\frac{1}{2}$	10 00
<i>Baltimore</i> —Mt. Calvary Ch.....	4 58
Do., for Western Missions.....	11 21
Do., for the Jews.....	6 00
<i>Baltimore Co.</i> —St. Thomas'.....	30 00
<i>Charles Co.</i> —Trinity par.....	1 81
<i>Hillsborough</i> —Rev. R. W. Goldsbor- ough, $\frac{1}{2}$	2 50
<i>Kent Co.</i> —Chestertown.....	13 13
Do., for Missouri and Iowa.....	1 82
Do., for the Jews.....	6 27
<i>Palapasco</i> —Female Institute.....	10 00
<i>Prince George Co.</i> —Holy Trinity, $\frac{1}{2}$	11 95
<i>Queen Caroline par.</i> —St. John's.....	5 00
<i>Talbot Co.</i> —Severn par., $\frac{1}{2}$	2 50 116 77

VIRGINIA.

<i>Alexandria</i> —From an Episcopalian.	10 00
D., Miss. Soc. of Inquiry, Theo. Sem., $\frac{1}{2}$	25 00
<i>Circleville</i> —Melherrin par.....	19 00
<i>Fredericksburgh</i> —St. George's.....	20 00 74 00

NORTH CAROLINA.

<i>Eagle Falls</i> —Noah Joyner, Esq.....	1 00
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SOUTH CAROLINA.

<i>Beaufort</i> —Ladies' W—S—, for Missions in one of the far South slave-holding States.....	250 00
<i>Charleston</i> —St. Michael's.....	27 63
St. Philip's, for Bp. Kemper.....	34 00
Do., for Bp. Freeman.....	50 00
Do., for the Jews.....	2 69
St. Stephen's, mo. Miss. Lec., June and July.....	20 01
Mrs. Dorothy Richardson (West)	10 00
<i>Columbia</i> —Trinity.....	28 85
<i>Edisto Island</i> —For Georgia.....	5 00
<i>Willowton</i> —Christ Ch., for the Jews..	20 00 448 18

GEORGIA.

<i>Savannah</i> —Christ Ch.....	1 00
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MISSISSIPPI.

<i>Columbus</i> —St. Paul's, Ladies' Miss. Soc..	15 00
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LOUISIANA.

<i>New Orleans</i> —R. H. Randolph.....	10 00
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KENTUCKY.

<i>Lexington</i> —Christ Ch., Ladies' Miss. Soc..	5 70
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OHIO.

<i>Piqua</i> —St. James'.....	10 56
<i>Zanesville</i> —"W." $\frac{1}{2}$	2 50 13 06

INDIANA.

<i>Jeffersonville</i>	2 00
<i>Madison</i> —Christ Ch.....	15 00
<i>Mishawaka</i> —St. Paul's.....	5 00
<i>Lafayette</i> —St. John's.....	20 15 42 15

ILLINOIS.

<i>Beardstown</i> —Mrs. F. Webster, Jr., for the Jews.....	2 50
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MICHIGAN.

<i>Ann Arbor</i> —St. Andrew's.....	25 00
<i>Battle Creek</i> —St. Thomas'.....	5 00
<i>Detroit</i> —Christ Ch.....	25 00
Do., A Churchman.....	2 00
St. Paul's.....	25 00
<i>Homer</i> —Christ Ch.....	5 00
<i>Truago</i> —St. Thomas'.....	9 00 96 00

MISSOURI.

<i>St. Louis</i> —Christ Ch.....	25 00
Do., for the Jews.....	1 20 26 20

WISCONSIN.

<i>Southport</i> —St. Matthew's, off'gs S.S.....	2 50
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IOWA.

<i>Dubuque</i>	12 00
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MISCELLANEOUS.

Off'gs of a Clerk, for Missions in the United States.....	7 00
Two Communicants of the Church..	1 00
Tithes of a Clerk, for Missions....	10 00
A. G. V.....	25 00
Interest on Kentucky Bonds.....	300 00
"L," of which \$2 is for the Jews....	5 00 348 00

TOTAL..... \$2,933 77

FOREIGN.

Africa.

EXTRACTS FROM JOURNAL OF REV. J.
PAYNE, CAVALLA, WEST AFRICA.

Friday, Oct. 2d, 1846.—Went to town to attend a general meeting of the people, which had been called by delegates from Fishtown, and Rocktown, who had been sent down under the following circumstances. Since the Grahway towns were burned 18 months ago, the people of that place have been living some miles distant, in a temporary town which they have built. In the meantime, however, they have been collecting materials to rebuild their old town. The Cavalla people have always declared, that inasmuch as they have not complied with all that custom requires of a vanquished people, any attempt to rebuild will be forcibly resisted, unless a general council of the tribe, previously assembled, shall determine otherwise. King Freeman, the Chief of the tribe, has always promised that such a council should be summoned; but as the season approached when the Grahwayans had determined to rebuild their town, he found that they would allow of no arbitration in the case, insisting that they could, and were determined to build in defiance of the Cavalla people. The affair having assumed this aspect, war was unavoidable, unless the Cavalla people could be induced to recede from their position, and allow the Grahwayans to proceed without molestation. To accomplish this object, the delegation from Rocktown and Fishtown had now come down. These two towns belong to the same division of the tribe, as Cavalla, and have heretofore both taken precedence of it, the one being the parent, and the other older in point of settlement.

The meeting was held at the 'ta kai,'

(anointed house,) so called from the fact that here the Bodiâ or chief officer of the town is anointed, when first elected, and subsequently when public sacrifices are made, and probably because here the town greegrees, which are also anointed, are kept. It was very numerously attended. I found the headmen seated on one side, the delegation near them, the older "Sedibo" next, and the people generally on the opposite side. The old men, as usual, offered me a chair amongst them. The meeting was conducted with the gravity which characterizes important councils generally.

While the people were assembling, the town-drummer in the 'tibwa kai' (soldiers' council-house) beat voluntaries, the old men supplying the words in order according to their rank. These were full of vanity, setting forth the importance of the speakers or those whom they represented.

All having at length assembled, the speaker of the Cavalla people opened the council by saying, "If any one has brought any matter, let him declare it." The organ of the joint delegation then arose, and taking up a staff which had just been laid down by the Cavalla speaker, and walking to and fro in the open space around which the people were assembled, delivered in the name of his associates, with great propriety, the views of those who had sent them. He declared in strong terms their sympathy with the Cavalla people, but at the same time, the evils of a general war which must ensue in case the Cavalla people persevered in their resolution. Finally, he besought them in the name of their fathers and brethren of Rocktown and Fishtown, to allow the Grahwayans to rebuild their town without molestation.

The Cavalla speaker, K. S., replied with even more force and propriety, using the same staff which the other had laid down. He reviewed the history of the relations of his people with Grahway for many years past, showing how grievously they had suffered from its people, and declared the embarrassment of his people in view of this, and their strong aversion to act contrary to the advice of those whom they revered as their fathers and brethren.

After several speeches, in delivering which the same cane was held in the hand of each speaker successively, it was finally agreed that, although express permission could not be given to the Grahwayans to rebuild, yet in deference to the advice of their friendly superiors, they would not molest them, should they attempt to build.

Sunday, Oct. 4th.—This morning our congregation was quite full, 200 to 250 being present; many of them were women. In the afternoon I administered the Communion to twenty-three professing Christians. Our school-house, in which the services were held, was quite full, there being present, besides our own family and schools, eleven boys and the teacher from the River Cavalla Station.

Sunday, Oct. 11th.—Congregation this morning 200. In our Sunday schools were 65 children.

Sunday, Oct. 18th.—The congregation this morning did not exceed 150.

The children from River Cavalla Station did not come up to-day as usual. The teacher there lately told me that their parents objected very much to their coming here, and he thought they would be compelled to discontinue. The reason assigned is the fear that the children may be bewitched by the Cavalla people! The belief in witchcraft is so implicit, that nothing would induce many natives, since the war, merely to pass by a town of those with whom they lately fought; and not only do they fear for themselves, but, as is seen in the present case, for their children also, being firmly persuaded that those who seek to be revenged on themselves, would gladly be so on their children. What a system of bondage and wretchedness is heathenism! Lit-

erally, and woefully, are its victims all their life-time, through fear of death, subject to bondage.

Sunday, Oct. 25th.—Our congregation this morning was about two hundred; a good proportion were women.

Sunday, Nov. 1st.—Four or five men and some forty women, with our own family, making in all about one hundred, composed our congregation this morning. A greegree or offering to the "Kwi" occasioned the absence of the men.

The "Kwi" worshipped by these people, are of two classes. One consists of certain spirits inhabiting particular places and possessed of peculiar powers, and the other of the souls of departed friends. These latter are supposed to remain about their native place, and to take the same interest in the affairs of their people as when alive, but with greatly increased power to injure or assist them. Whatever, therefore, may have been the feeling towards an individual while living, as soon as he is dead, the utmost regard is professed by all. His near relatives especially pay great attention to him. The greatest display possible attends his funeral, *with the view of pleasing him*; and after he is buried, food continues to be taken to him at regular intervals; a house is often built over his grave, and a little shed is in front of it, in which seats are placed, and a fire kindled at night for his comfort. Besides this, when any important matter is to be undertaken, as in case of war, or when a public calamity presses upon the people, these "kwi" are propitiated by offerings and sacrifices.

The offering to-day was made to those who were killed in the late war, and as this was an extraordinary one, the offering was made to correspond to it. The number of men killed having been considerable, and some of them from almost every family, N. the warrior doctor, directed that each family should procure a bullock, and when all were ready, that the whole should be killed on one day, each family sacrificing and eating apart, before the principal house of their Headman. When collected together, the bullocks numbered fourteen. The number of fami-

lies or tribes is not so great as this, being twelve, but two extra bullocks were provided by those who had been the immediate occasion of the war.

This afternoon commemorated His death, who came to put an end to sacrifices of bulls and of goats, by the offering up of himself, once for all, upon the cross.

To-night, having heard in town the yell usually uttered when one is apprehended for witchcraft, on making inquiry, I ascertained that two men had been seized on the charge of having caused rain yesterday by witchcraft! Alas for this poor people!

Saturday, Nov. 7th.—We witnessed to-day the closing scene of an exhibition of superstition and cruelty, exceeding any thing that has before come to our knowledge.

On last Sunday, as before related, fourteen bullocks were slaughtered to the spirits of those killed in war, and to commemorate the close of that extraordinary and glorious struggle. It appears that in connexion with this, a greegree was made by N. the doctor, to cause general prosperity in the country, and especially to ensure a good supply of fish. But while all were anxiously waiting to see the effects of the greegree, behold a prodigy made its appearance! On Thursday morning at day-break, a species of crocodile was found in the centre of the town! This creature, although if taken in ordinary circumstances, would have been killed and eaten as most acceptable food, yet when found in so unnatural a situation, was at once declared to bode evil of no ordinary magnitude. It was therefore taken out of town, and carefully tied at some distance from it, until a "deya" could be consulted. This sapient one, true to the principles of his class, was at no loss to explain the matter. He said it was the work of a witch, and designed to prevent the good effect of the greegree made last Sunday. He also designated the witch. She was a native of Grahway, and the same who was accused some months ago, but excused from taking "gidu" on confessing her guilt. She was now again arrested, but very soon made a partial confession of her crime, saying that *she* did not

take the crocodile into town, but that she knew who did. This not satisfying the people, they gave her "gidu." She was much affected by the poison, and her life was only saved by the use of such remedies as the natives apply, when they wish to save life. She was now delivered into the hands of "N.," who, besides his other extraordinary powers, possesses that of *curing witches*. She had been long closetted with him, when suddenly the whole population of Cavalla were confounded by the witch's extraordinary disclosures. She now freely confessed her guilt, but said that K. and S. and M. and T., the most prominent, and some of the best men in town, were her accomplices!! Such an extraordinary turn of the affair called for a new consultation of the "deyabo," and no time was lost by the people in extricating themselves from their unpleasant dilemma. What means were employed to procure an agreeable response from the oracle, of course is not revealed, but so it was that quite a different explanation of the apparition in town was now given, from the former. The "deya," now consulted, said, that neither the woman, nor any of those whom she had designated as her accomplices, had ought to do in bringing the crocodile into town. This, he said, was entirely the work of one of their departed friends, D. the founder of the settlement, who had been greatly offended at not receiving any part of the costly offering made by the people on last Sunday. And he had sent this creature into town to show his anger, and his disposition to injure the people unless propitiated in time. He recommended, therefore, that a house should be made over D.'s grave, and an offering made to him. In reference to the poor woman, however, he declared that *she was a witch*, and one of the worst kind; that she was in league with her relatives the Grahwayans, and visited them constantly at night to get "we," (witchcraft,) in order to destroy this place and people. He, therefore, enjoined it upon the people, as they valued their own safety, at once to kill the woman, before she had time to carry her plans into effect.

The people did not hesitate a moment

what to do in such a case. Early yesterday morning, she was taken out a second time to drink gidu. Very soon it affected her so much that she fell—but not to die. The poor wretch, unable to walk, was dragged out on the beach, and there she lay, unable to rise, and throwing her limbs about in agony from ten o'clock in the morning, until night. Africa's hottest sun was pouring his rays upon her, but no one dared approach to afford her any assistance, or to talk to her, except to taunt her and aggravate her sufferings! It was a sickening spectacle, and unable any longer to endure it, I started off in order to beg her from the Sedibo, and, if possible, contribute to her comfort. In the way, however, I met a leading man, who assured me such an effort would be in vain; that so great was the excitement against the woman, that if restored to life never so often, as soon as she could walk, she would be compelled to take gidu again; in fine, that her *death had been determined on*. I desisted. But last night was not to close her sufferings. Dragged into town and placed in some enclosure for the night, she was alive this morning, though unable to walk or speak. But even in this state, it was determined to give her gidu. The Sedibo, as if wearied or ashamed of the murderous work, delivered her to the "kedibo" (youths and boys), and when I got out of my room, I saw these merciless executioners dragging the miserable victim, tied by her hands and feet, towards the spot where she was shortly to close her wretched existence. The poison, when taken, soon, produced its effect. In an hour she was beyond the reach of her enemies, and in another we saw her body tied on two poles, and borne on the heads of two relatives, towards the witches' burying-place.

This poor victim of heathenism was the mother of Wah, alias G. T. Bedell, now a lad of fourteen years of age, and one of our most promising scholars. The poor fellow looked on his mother during all her sufferings from a distance without daring to go near, and utterly unable to afford her any comfort or relief. Oh! that he may live to reward the murderers of his mother by preach-

ing to them the gospel of love and peace and life!

This afternoon, the husband of this woman came to the house to sell some fruit, as if nothing had happened! Such is heathenism!

In making my usual visit through the town this afternoon, I inquired why such unprecedented cruelty had been practised towards the woman, spoken of above. Four reasons were assigned; 1st, Her confession in full of the crime with which she was charged. 2nd, Her ingratitude and incorrigibility. On a former occasion, when accused of witchcraft, she had been excused, on confessing her guilt, and promise of amendment, from drinking gidu. But now, by her own confession, she was guilty of the same offence. 3d, Similar cruelty had been lately practised by the Grahwayans on a woman who was a native of this place. 4th, The old men had not authorized, nor were they witnesses of what had taken place.

Sunday, Nov. 15th.—Congregation this morning about two hundred and fifty.

Sunday, Nov. 22nd.—Attendance at public worship this morning about two hundred. Mr. Hening, who with his wife and child have been some time with us, preached.

Friday, Dec. 4th.—Returned home this morning, having been absent since Monday, to receive supplies from New York, at Cape Palmas, and to make a pastoral visit to Fishtown. *More than a year* having elapsed since the arrival of the last shipment, the present one was peculiarly acceptable. At Fishtown, I was thankful to find Dr. and Mrs. Perkins enjoying tolerable health, although both spoke of having been very feeble. The school here, in both departments, has suffered from the recent changes at the station, parents having made this the pretext for taking their children from school, and some of the latter for their running away.

On my return home, I passed through Rocktown, which appeared even more than ever desirable as a Missionary station. May the Lord of the vineyard speedily send forth a laborer to this large heathen town!

Monday, Dec. 7th.—It has been often a source of regret to me, that so little interest in the spiritual welfare of their people is manifested by the youthful members of our Church. A note, however, received to-day, from our native teacher, at the River Cavalla station, with others before written by him, prove that he is an exception to the general rule. The following is an extract from it: "Will you come down here to preach this week? There came a great many people to me yesterday, to hear the word of Christ, and I told them as much as I knew. Happy should I be to see these people lifting (throwing away?) their greegrees, and believing in the Lord Jesus Christ, their only Saviour! May the Lord help my country people to believe the gospel!" In another, he writes: "My boys are doing well. They are all very attentive to receiving instruction. Oh! how I do wish the blessed time of our Lord will come, as in the Sandwich Islands, when all these greboes will banish away all their greegrees, and come to their blessed Lord Jesus Christ! But the Lord will do his own will. We, poor creatures, can do nothing but pray to Him for His assistance. My prayer is, that these people may believe the gospel and be saved. May the Lord bless you in your good labors, and those to whom you give instruction. Pray for me, that I may be faithful in my undertaking."

Wednesday, Dec. 9th.—I have always held services on the evening of this day, in the chapel in the large native town. As, however, the attendance, though large enough to justify my continuing the service, has been variable, I have determined to convert it into something like a Bible class. Being now engaged in revising and correcting the "Bible History" in Grebo, published nine years ago by the A. B. C. F. M. press, I adopt the plan of reading a chapter in this, and then of inviting those in attendance to ask questions or to make remarks. The class this evening numbered twelve or fifteen, most of them influential young kroomen. They appeared interested in the exercises.

Sunday, Dec. 13th.—Congregation this morning about two hundred and

thirty. Mrs. Payne having been prevented, by protracted illness, from visiting the women lately, fewer of them were in attendance than usual.

Sunday, Dec. 20th.—Attendance at public worship this morning, smaller than usual, not exceeding one hundred and fifty. This I attribute to my having been prevented, by pressing engagements, from visiting them yesterday afternoon. Alas! it appears that there is not yet interest enough felt by the people in the gospel, to lead them to go to hear it. The Missionary must still go out and "compel them to come in."

Wednesday, Dec. 23d.—While the general indifference with which the glad tidings of salvation are received, is a trial of our faith, there are sometimes developements, full of hopeful encouragement. I met to-night, for the third time, my Bible class. The subject for the evening was Abraham's history. It naturally suggested my speaking of the blessedness of trusting in God, in opposition to greegrees. This drew forth a free and full expression of opinion from all present, on the merits of the greegree system, and nearly all of them declared their disbelief in it, either in whole or in part. They related many facts coming under their own observation, showing the falsehood of the system. The relative of one had been taken ill, and he went to consult a doctor. He was told to kill a fowl to the "kwi," which he did; but the patient continued ill. By the direction of another doctor, he repeated the sacrifice, but the woman was no better. A third doctor told him to kill a goat, and his relative would surely recover. He was in the act of killing the goat when the woman expired!

Wednesday, Dec. 23d.—To-day, preached the annual sermon before the brethren of the Mission, from Eph. iii. 8. I trust all hearts were as much encouraged as my own, as we contemplated the character of "*Paul the Missionary*."

Thursday, Dec. 24th.—To-day the quarterly examination for this station was held. Ten children from Lime Grove or River Cavalla were present. Including these, the number examined

was fifty-six, of whom sixteen were girls. Three of our own, and four of the River Cavalla boys were absent, the former on account of sickness. Had all connected with these two stations been present, we should have had sixty-three children in attendance. The examination was the most satisfactory which I have witnessed during the year. The progress of the children in their various studies has been considerable, and the advance of most in actual intelligence, most manifest. It certainly is a state of things, for which I ought, as I do, thank God, that young men, women and children, who six years ago, were in heathen ignorance, now read intelligently and correctly, God's holy word, both in English and in their native tongue, answer questions in natural philosophy, recite rules and parse in the English grammar, show a familiarity with most rules of arithmetic, and in many cases, almost as thorough a

knowledge of geography as taught in most common schools in the U. S.

But especially do I feel thankful, that amongst these I could point out some twenty, who, in the hope of charity, are "the children of God, and inheritors of the kingdom of heaven."

Christmas day.—Held services on the Mission premises. Rev. Mr. Hening preached.

Sunday, Dec. 27th.—Our congregation this morning numbered two hundred. A large proportion of them were women.

Mrs. Payne dined with the family to-day, after having been confined to her room and bed for several weeks by illness. Her health continues exceedingly precarious.

Monday, Dec. 28th.—This morning, buried the infant daughter of Rev. Mr. Hening, having baptized it yesterday. It was about three weeks old.

J. PAYNE.

Constantinople.

The following letter from Bishop SOUTHGATE was received last month, after the July and August number had gone to press.

Village of St. Stephen's,

Near Constantinople, May 17, 1847.

I wrote you last on the 16th September, and then intended to write again immediately, but, upon farther consideration, I thought it best not to propose the plan which I had in mind, at least for the time then present. I had thought of requesting that Mr. Taylor's salary for this year—he having left the Mission—should be appropriated for the increase of the Mission fund, by which addition I hoped to be enabled considerably to enlarge our operations, and thus to provide more than an equivalent for the loss of a laborer. But upon farther thought, and finding it difficult at that time to arrange any plan to my satisfaction, I concluded to let the matter go by for the present, and to do what we could with the means then in our hands. I have now determined to ask the Board simply to con-

tinue what it has hitherto given us, viz. \$4000 per annum, aside from Mr. Miles' salary, which, if he returns to this country, will be paid separately. In doing this, I give up, of course, many prospects which I have long cherished, but I do it cheerfully, for the sake of settling this long-vexed question about funds, in a way that I should suppose must be satisfactory to all. The Foreign Committee have appropriated this sum to the Mission; the Board pledged it to me before my consecration. I subsequently asked an increase, which was not granted, but which brought on the long discussion at the last annual meeting of the Board.

I now think the Committee did right in not granting me the increase which I desired. I acknowledge that the special contributions to this Mission did not justify it, as those contributions were re-

ported to the Board. When I made the request, I knew nothing of their amount. My request was based merely upon the wants of the Mission, and the field of usefulness open to us here. But I should condemn myself if I persevered in such a request against the conviction of my own judgment, which is, that with such a special contribution, a larger amount of appropriation would not be justifiable. I attach, therefore, no blame to the Committee for refusing me the desired increase. On the contrary, I think they did but their duty; and I shall endeavor to do mine, which is to abide by the former appropriation until the special contributions to this Mission are increased. I shall not trouble the Committee or the Board with farther petitions for an augmentation, until such time as an enlarged supply will justify it. Having said this, I hope the Committee will meet me now upon the ground of simply abiding by the former appropriation, which is \$4,000 a year. With that I will be satisfied, and I have made all my arrangements to keep the plan of my labors within it. First, I have engaged the services of natives, instead of asking an increase of missionaries from home, or even that those returned should be replaced. I have now, connected with the Mission, two priests and a deacon, whose united salaries will hardly exceed the salary of one missionary from America. They are all admitted to the Communion of our Church, having formerly been Papists. Two of them are experienced and able men, and the third will require less training than is ordinarily needed for learning the languages, by a new clergyman from America. They are all, I hope, men of earnest faith and true Christian devotedness. The salary of one of them is pledged to the Mission for two years by English friends, which is so much saved for other purposes for that length of time. One of them is now with me, engaged in the study of English, and is about to prepare a version of the Psalms in Turkish, with the Syrian character, for Syrians speaking that language. This will be published at the expense of the Christian Knowledge Society of England. Another I have sent to Mesopotamia, where he is making himself useful, and I hope

will find a promising and fruitful field. I sent him there partly to redeem our long made promises to the Syrians, and partly because the field is a most important one, and is unoccupied excepting by the Roman Catholics. It is also his native country. He writes me that his prospects are good, and that several villages have been placed under his control for the purpose of instruction. The third is temporarily absent on business of his family, before finally joining the Mission.

2. I have left the city, and taken up my abode here, where, with the same rent, I am able to occupy much larger premises, and to begin what I have long had at heart—the education of young men for the stations of usefulness that are now opening so rapidly and extensively in this country. Some, I trust, will be teachers, and some, I hope, fitted for the higher service of the ministry in their own Churches. The latter particularly is my heart's desire, for the work here must be done mainly, and may be done most safely and effectually through the clergy. I must limit my number by my means, but I do not wish for many, as I desire to be thorough rather than extensive. I have now one, having arrived myself only day before yesterday, and not being yet settled. The applications threaten to be numerous, but I desire to be select, and take only such as promise well, and will persevere in their work. I hope to enlarge gradually to the point which I desire to reach, but for this purpose I need the whole amount appropriated to the Mission. We are now receiving but \$3000 a year, Mr. Taylor's salary being cut off, and not having been as yet appropriated in any other way to the Mission. With this salary I will engage to do the work proposed to myself here; and with our present scarcity of funds, I have no doubt that this is better than to appoint a successor to Mr. Taylor. I have only, therefore, to propose to the Board to continue their former appropriation of \$4000, which I hope will be satisfactory to all, and will have the support of the Committee, as not exceeding their own appropriation. Thus will all discussion be avoided, and the matter settled in peace and quietness.

My own health has compelled me to

take the course which my work dictated. I have been suffering since last July from a nervous affection in the head, which has disabled me much of the time from writing, and has interrupted in other ways my work. I have not, however, been compelled to lay aside *active* duty, but, on the contrary, it has been for a part of the time increased by the necessity of being much abroad in the open air. I have been improving the last two or three months, but I had little hope of a perfect restoration, (especially as the warm season was again approaching,) without leaving the city. My physician and one or two other medical friends advised a journey or residence in the country. The former was too expensive, for my earnest desire is to save our treasury from extra drafts, and although I had no doubt that the Committee would justify me in incurring such expense, arising from my having been overworked last summer, I did not wish to do it, if it could be avoided. I have, therefore, taken the other alternative, of coming into the country, which, aside from my health, the providence of God seemed to indicate as my duty, or at least not unwise. But in doing this, I have necessarily sacrificed a part of my rent in town, and incurred the expense of moving, altogether about \$300, which I have yet to pay. It is a debt which I trust the Committee will relieve me from, as I have no means of my own to pay it, and it has been incurred from a necessity imposed upon me by my work. I do not intend to ask the Board to add any thing to the \$3000 which I am now receiving for the present year, but to establish the appropriation mentioned, from the 1st of January next. The treasury is thus saved from the charge of a thousand dollars, which has been actually appropriated, by vote, to the Mission, and of this I trust the Committee will be willing to give me the \$300 mentioned, for the purpose just stated. As I owe the money, and am paying interest, I should be glad to have it as soon as convenient, by means of a special draft on London for £60.

A friend here, though not of our Church, has been so deeply impressed with the need of such an effort in education as I propose, that he has offered me

a contribution of \$300, if I will undertake it. With this, and perhaps some other 'pro tempore' aid, I can carry it through the present year on the small scale on which I shall begin, when I hope the appropriation of the Board will sustain it.

I have also been very much urged by native brethren to commence a training department for *females*, especially for teachers; but this I must leave among the things to be sacrificed for the present. A few faithful women, from our Church, would find here a field such as I believe few other countries can present, whether for encouragement or for necessity. Mrs. S. has one pupil, but this is all that the cares of a family, in such a country as this, will allow, and all, indeed, that our means will tolerate at present.

I have been prevented from reporting as I could have wished, the state and progress of the Mission, for nearly a year. But I may say, in brief, that our course has been decidedly onward, that I was never more encouraged, or saw more manifest and valuable fruits than at present. The Prayer-Book in Armenian is nearly through the press; a Treatise on the Character, Doctrine, &c. of our Church, is just finished in translation, and is, I hope, soon to be in press; the new edition of the Psalms above-mentioned, is about to be taken in hand; some other translations of religious works from English are waiting only for the Prayer-Book to be off our hands, in order to be put to press. Our influence as a Mission is good, and was never greater than now; I have the happiness of being in friendly relations and correspondence with the principal oriental patriarchs; I have three pupils with me, including the priest before-mentioned, and the prospect of as many more as our means will allow, as soon as I am settled; the schools which we have been aiding, are advancing rapidly, and are beyond anything hitherto known here; I have, not formally connected with the Mission, but receiving their intellectual and spiritual training very much from it, a goodly band of faithful men, both clergy and laity, who long for better things; I have a correspondence, extensive and well arranged, with different parts of the country, and

with bishops, clergy, and principal laymen, who receive their direction mainly from us; I am cheered by the support of almost every one who knows us within the Eastern Churches, and have nothing to contend with in the way of opposition, excepting from Papists and other sectarians, who can do little but strengthen our influence in Churches which count them as enemies; I have never seen the time when the peculiar action of our Church, purifying, yet conservative, was so much needed, or promised so large results, as now. In fine, I am heartily encouraged, and I desire to attribute it to the goodness and faithfulness of God, that while a storm has been breaking upon us from certain quarters at home, we have been advancing here in the light of his countenance so manifestly that I have not been able to look upon that storm as anything else than the sure discipline which comes with prosperity, and which ever attends the true work of the Lord—a thing, therefore, to rejoice in. I hope hereafter to report more fully to the Church, as I have been doing in various ways, to some degree, for the last few months,

especially as I have now more retirement for the purpose.

I must here close my communication, as the post-hour has nearly arrived. I write in haste; but I hope I have been able to make my views distinctly known. I beg you to assure the Committee that, whatever differences have existed between us, I have never ceased to regard them individually with that esteem which my former acquaintance has cherished, or to regret that official circumstances should have caused a separation of view and feeling, from men whom, aside from that official relation, I had much reason to respect and love; and I may say to you, my brother, that as my acquaintance with you has been more intimate than with the other members of the Committee, so my feeling of regard in your behalf has been peculiarly strong, and I should be sorry if any difference of opinion with me should excite in the mind of any member of the Committee, or in your own, an estrangement of personal esteem, which, in the present divided state of the Church, it is peculiarly the duty of every Christian man most jealously to guard against.

China.

We avail ourselves of the March No., 1847, of the Chinese Repository, published at Canton, China, to lay before our readers an interesting paper on Protestant Missions in China, and to give a brief view of the present state of the different stations in that empire.

PROTESTANT MISSIONS IN CHINA: EXTRACT FROM A PRINTED LETTER, DATED NINGPO, JANUARY 1ST, 1847.

Since this letter was written, some changes have occurred in the Missions, and we have taken the liberty to correct accordingly. Some further corrections and additions we make here. The Rev. Mr. and Mrs. Graham of the Shanghai Mission, and Dr. Cumming of the Amoy Mission, embarked at Macao, in the *Horatio*, Capt. Crocker, on the 17th instant. Mr. and Mrs. Young sailed for England in February. The Rev. Stephen Johnson, late of the Mission in Siam, arrived early in January at

Fuhchau, where he has commenced a Mission; and the Rev. L. B. Peet and family, also from the Mission in Siam, have proceeded to Amoy, either to remain there or to join Mr. Johnson at Fuhchau. And the Rev. Messrs. Happer and French have removed from Macao to Canton, and the school of Chinese boys has come up with them to the provincial city. We now turn to the letter: the writer thus commences:

“The providence of God seems to mark the present period as one of the

most remarkable in the world's history. The eyes of the whole civilized world are turned with expectation to the future. The current of passing events is apparently carrying us rapidly onward to some wonderful consummation; and the Christian philanthropist, and infidel philosopher, alike await the result with the deepest interest. A revolution is going forward among men, which differs, both in its nature and its extent, from all that have before occurred. It relates to great principles; and in its extent, it embraces well nigh the whole family of man. It is felt in every country in Europe; and is carrying the states of the New World to a destiny which we dare not anticipate. In the Mohammedan states of Western Asia, events are developing a state of things which must lead ere long to important results. In Central Asia, the eyes of the world are fixed upon the progress of the British Empire in India, and the results to which it will lead. Even the barbarous tribes of distant islands are beginning to be brought within the sphere of new influences, and to rank themselves as nations. In the midst of political changes everywhere in progress, another power is at work with which these changes are closely connected. It is the gospel of Christ. While the world is engaged in a three-fold struggle, for despotism, for liberty, or for agrarian anarchy, the gospel is operating silently but mightily upon the minds and the hearts of men; and the struggle which has ever been waged between the powers of light and of darkness, begins to assume a form which indicates a more desperate and vigorous contest, than the world has yet witnessed.

"It is a matter of deep interest, that just at this epoch China should be brought into the struggle. The set time, appointed in the counsels of eternity, having arrived, He who is Head over all things to the Church overthrew the barriers by which China had hoped to protect herself from external influences, and opened the way for the entrance of the heralds of salvation. At the same time, a state of things is found to exist within her own borders, from which it may be presumed that the course of events which commenced with the war

with England, will result in some wonderful, though perhaps gradual revolution. At all events, China, with her hundreds of millions, has been brought within reach of the mighty influences which agitate the nations of the West, and when these influences begin to be felt, this unwieldy, overgrown empire, weak, decrepid, and wrinkled with age, must be shaken in all its members. Thus China too has at length among the last, though the oldest, taken her place in the ranks of the nations, and will henceforward march hand in hand to fulfil their respective destinies.

"But it is not as a field of political strife, that the eye of the Christian is now directed to China. It is rather as a field for the triumphs of redeeming grace—as a wide and open door to which the Lord is directing his people, commanding them to enter, and proclaim 'peace on earth, good will to men.' In this view only we propose to consider it.

"When the armies of Israel went forth against their enemies, their numbers were sometimes diminished by the express command of God, and a large portion of the fighting men were sent back to their homes, or left where they could take no part in the battle. They could not, therefore, take to themselves the glory of victory, as though they had achieved it by their own courage and strength. Thus it is in the great spiritual struggle in which the Lord's people are now engaged. A mighty work is to be accomplished among the heathen, in which the Church is to be instrumental. It must be made evident, however, that she is but an instrument—that by her own strength she can do nothing. The means employed, therefore, exhibit a striking disproportion to the results to be effected—a disproportion so great as to excite the contempt of the world. The labourers are few. A small and feeble band is sent to attack a countless host. But even of this small company, the numbers are diminished every year by premature death, or by the attacks of disease. Thus the world will be taught, and the Church will be made to feel, that it is God alone that can effect the result. The history of Protestant Missions in China, as elsewhere, affords

abundant illustrations of these remarks. During the past year, as in previous years, some of those who had entered upon a course of labours for the welfare of China, have been called to their rest, while others have been compelled for a season to leave the field. Of those who have, during the past two years, returned to their native lands in search of health, many hope speedily to resume their work, and some have already arrived in China.

"We give a brief view of the present state of the different stations, so far as our information enables us to do so.

The labourers at Canton, are the Rev. E. C. Bridgman, D. D. and Mrs. Bridgman, Rev. P. Parker, M. D. and Mrs. Parker, Rev. Dyer Ball, M. D. and Mrs. Ball, the Rev. J. G. Bridgman, Mr. S. W. Williams, and Mr. S. W. Bonney of the A. B. C. F. M., and the Rev. I. J. Roberts, the Rev. Messrs. S. C. Clopton and George Pearcy with their wives, and the Rev. J. L. Shuck, of the American Baptist Board. Messrs. Williams and Shuck are at present temporarily absent in the U. S., but expect soon to return.

"In Hongkong are stationed the Rev. Wm. Gillespie and the Rev. J. F. Cleland, of the London Missionary Society. Mr. Cleland has charge of a press and font of metallic type, which has recently been removed from Singapore, and the Rev. Wm. Dean and the Rev. T. T. Devan, M. D., of the American Baptist Board. The Rev. Jas. Legge, D. D., and Mrs. Legge, and B. Hobson, M. B., of the London Society, are at present on a visit to England.

"The Rev. S. R. Brown, who has had charge of the flourishing school of the Morrison Education Society, has returned to the U. S. on account of the ill health of Mrs. Brown, leaving the school in charge of Mr. Wm. A. Macy.

"At Macao there is a boarding school of about twenty boys, under the care of the Rev. A. P. Happer, M. D., of the American Presbyterian Board. A reinforcement, consisting of the Rev. J. B. French, and the Rev. Wm. Speer and Mrs. Speer, has recently been sent to this Mission from the U. S.

"At Amoy, in connection with the

A. B. C. F. M., are the Rev. W. J. Pohlman, and the Rev. E. Doty. The latter is at present absent in the U. S., but is expected to return very soon with a reinforcement of several Missionaries. W. H. Cumming, M. D. is not connected with any Missionary society. The London Missionary Society supports the Rev. John Stronach, the Rev. Alex. Stronach and Mrs. Stronach, Mr. Wm. Young and Mrs. Young.—The Rev. John Lloyd and the Rev. H. A. Brown are supported by the B. F. M. P. C.; and J. C. Hepburn, M. D., of that Board, with Mrs. Hepburn, is temporarily absent in the U. S. Mr. and Mrs. Young have also left the field for a time, and may be compelled to visit England.

"At Shanghai are stationed the Rev. W. H. Medhurst, D. D., the Rev. W. Milne, W. Lockhart, physician, and their families, supported by the London Missionary Society—the Rev. T. M'Clatchie and Mrs. M'Clatchie, by the English Church Missionary Society—and the Rt. Rev. Bishop Boone, the Rev. E. W. Syle, and their families, with Misses M. J. Morse and E. G. Jones, by the American Episcopal Board. Drs. Medhurst and Boone have erected chapels, in which they preach on Sundays to large audiences. Dr. Lockhart's facilities for alleviating the sufferings of the diseased, have been increased by the erection of a building suitable for an hospital.

"At Ningpo, the English Baptist Society supports the Rev. T. H. Hudson and the Rev. Wm. Jarrom and Mrs. Jarrom; D. J. Macgowan, M. D. and Mrs. Macgowan are supported by the American Baptist Board. A girls' school of about twenty pupils is sustained by Miss Aldersey, an English lady not connected with any society. The school has overcome many obstacles, and is gradually gaining in the confidence of the people.

"The Missionaries of the B. F. M. P. C. are the Rev. R. Q. Way and Mrs. Way, the Rev. W. M. Lowrie, Rev. A. W. Loomis, and Mrs. Loomis, Rev. M. S. Culbertson and Mrs. Culbertson, D. B. McCartee, M. D., and R. Cole, printer, and Mrs. Cole. Mr. Loomis returned to this station from Chusan when

that island was restored to the Chinese. It is expected that the Rev. John Quarterman, who has been appointed to this station, will reach his field early in the ensuing spring. The school in connection with this Mission contains thirty boys. A female school has recently been commenced, under the care of Mrs. Cole. A young man, a native of Ningpo, had lately been baptized, and admitted to the Communion of the Church in connexion with this Mission. The truth seems to have made some impression upon the minds of several others, who, it is hoped, will yet approve themselves sincere believers.

"Protestant Missions in China are yet in their infancy. Few of the Missionaries, enumerated above, have yet been on the ground long enough to accomplish any thing more than that preparatory schooling in the knowledge of the language and the people, which must constitute the foundation of successful labours; and even in this preparatory work, the greater part are but beginners. Although in one sense, it is true that the fields are white to the harvest, it is equally true in another, that the seeding time is hardly arrived; the

breaking up of the fallow ground is scarcely yet completed. Those, however, who have prayed for the millions of this populous empire, will thank God that he has at length brought into its territory so large a body of men, who are making those acquisitions which will fit them to enter the wide doors of usefulness, everywhere opening around them. Already a beginning has been made in the public preaching of the word. In all the ports thrown open by the late treaties to which Missionaries have been sent, the gospel is now regularly and publicly proclaimed. It is a further ground for thankfulness, that those for whom a way has been opened by scenes of war and carnage, and the terror of foreign invasion, have in general been received with so much favour by the people. Although in the city of Canton the old hatred and contempt of foreigners, which has been gaining strength for two centuries, continues with all its bitterness, in the northern ports the popular feeling partakes but little of this rancour; and the Missionary may pursue his labours, secure both from violence and insult."

India.

MISSIONS OF THE CHURCH OF ENGLAND IN INDIA.

The following statement of the progress of the Society's Missions in Southern India during the three last years, is extracted from the Madras Christian Intelligencer. While it affords matter for joy and thankfulness to the Great Head of the Church, it also gives great cause for anxiety, when it is remembered, that *hitherto the Society has been quite unable, from lack of duly qualified candidates, to strengthen these flourishing Missions with additional labourers from England.* On this subject, the Bishop of Madras thus writes in a recent letter, dated October 12th:

"In Tinnevely, at least, the day of

small things is fast going by: the Lord hath done great things there, whereof we rejoice: and if the Church now show any symptom of weakness, idolatry will again come in like a flood, and Christianity may again have to struggle for existence.

"I see that the Society is continually giving notice of its want of Missionaries for my diocese. How strange, and how sad it is that none will answer to the call!"

"We are happy to find that the relative number of native Christians on the 30th of June, in the years 1843 and 1846, was 13,937 at the former period,

and 16,617 at the latter date, showing *an increase of 2,680 baptized persons*, exclusive of the large body of catechumens, 7,144 in number, who are subject to a long probation previous to their admission into the Church of Christ.

"It will afford gratification to the friends of the Society to learn that during the last three years, *six permanent and very important Mission stations* have been established *in the interior of the country* among the native Christians, viz., Canendagoody, VEDIARPOORAM, and ERUNGALORE, in the Tanjore and Trichinopoly districts; and SAWYERPOORAM, CHRISTIANAGRAM, and EDEYENKOODY, in the Tinnevely Mission. At each of these stations a permanent Mission-house has been built, or is under construction, an allowance having been made to each Missionary for its construction. At all these places, with the exception of VEDIARPOORAM, spacious churches have been provided, at an expense varying from £200 to £400 each. These stations have also been generally supplied with all necessary buildings for boarding and day schools, for boys and girls.

"In addition to these more important and permanent stations, four other Mission stations on a smaller scale have been recently undertaken, one at Puthukotei in Tinnevely, another at Amenaikanoor in the Dindigul district, and two in the Tanjore district at Vellum and ANEYCADOO. In many of the Mission districts, several interesting village churches, (one of which, at Mukupury in the Nazareth Mission district, for a congregation of about one thousand persons, cost nearly 3000 rupees, or £300;) various important school buildings, and small cottages for East Indian catechists have also been constructed.

"We shall however, perhaps, give a better idea of the efforts which have been made in this branch of the Society's labours, by quoting from a list, with which we have been favoured, of Mission buildings erected *within the last three years*, in one single district of the Tinnevely Mission, that of Edeyenkoody, which exhibits four large and seven smaller churches, holding two thousand nine hundred and forty worshippers; four central and ten village schools, built

for six hundred and eighty boys and girls.

"The extension of sound Christian education is one of the most interesting and important features of the Society's present Missionary operations, to which we cannot advert without lively thankfulness. In addition to the marked improvement in the native catechists and schoolmasters, it is impossible not to rejoice when we learn that, in one small Mission district, that of Edeyenkoody, five hundred and seven native Christian children, in an equal proportion of both sexes, (two hundred and fifty-three boys and two hundred and fifty-four girls,) are under daily instruction in the Mission schools, and that in a single Christian village of another Mission district (Moodaloor), there is an average daily attendance of two hundred and thirty-six boys and girls.

"In reviewing the institutions which have been recently established, and from which, through the blessing of God, much fruit is humbly hoped for, we must not forget to mention five preparandi classes, four boarding-schools for boys, and eight for girls, in the Tanjore, Trichinopoly, and Tinnevely districts; in several of which it is designed to give a superior English, as well as Tamil education.

"But of all the measures which, in dependence on the blessing of the Divine Head of the Church, have been adopted, the establishment of the two seminaries of Sawyerpooram in the Tinnevely, and of VEDIARPOORAM in the Tanjore districts, appears to us incalculably the most important. They are designed for the superior education of a comparatively limited number of the most promising native Christian youths from the various Missions, in the anxious hope that from them an efficient native ministry may be ultimately raised up, and that at least a large proportion of the students may be found qualified to fill some office in connexion with the Church, as superior catechists or schoolmasters. Thus we may confidently hope that, in due time, we shall be enabled to go forth, (on what has long appeared to us the only scriptural and practicable plan,) with an *efficient Native Ministry*, to convey the glad tidings of salvation to the

millions of Southern India lying in darkness and the shadow of death.

"The seminary at Sawyerpooram is intended for boarding and educating one hundred youths in the junior, and twenty-four scholars in the senior department; and the various buildings for the masters and students, with spacious lecture-rooms and all other accommodations for such an institution, are nearly completed.

"The VEDIARPOORAM seminary is at present arranged for forty-eight students and scholars, the whole of whom are also boarders, with lecture-rooms, library, and residences for the masters.

"We may not conclude this imperfect, though lengthy review of our Missionary position and prospects, in connexion with the Incorporated Society, without remarking on the strikingly improved feeling of our native brethren in Tinnevely, in intelligence, zeal, and liberality; and the latter, we need hardly say, to those acquainted with the ge-

neral poverty of the people, and the peculiarities of the Hindoo character, affords a most satisfactory, if not unquestionable test of sincerity. In addition to their District Church Building, and Poor Funds, and their Book and Tract Societies, we need only refer to the Churches at Edeyenkoodu and at Mukupury, for the former of which 450 rupees (£45), and for the latter 400 rupees (£40), have been contributed by native Christians.

"May the Lord fill us with thankfulness for what he has already wrought, and with humility and self-abasement in the consideration of our manifold defects and short-comings in this great work! May He stir us up to daily increasing watchfulness, diligence, and prayer, so that we may 'give Him no rest,' until his work is accomplished in this land of darkness and of the shadow of death, and a people is gathered out for His name, not only in Tinnevely, but in every district of Southern India!"

Intelligence.

ATHENS.—The Rev. Mr. HILL writes, under date of 19th June, that all connected with the Mission were in tolerably good health, with the exception of Mrs. Hill, who contemplated a short absence from Athens, with the hope of regaining strength.

FUNDS.—The Foreign Committee have recently made their annual shipment of supplies to the Mission in Western Africa. As opportunities for that coast are very rare, the Committee were constrained to avail themselves of that which was lately offered, although without the funds to make payment for the necessary purchases. These accounts, together with the required quarterly remittances to other stations, call for immediate attention; and the early contributions of the Church for these objects, are earnestly solicited.

MISSIONARIES WANTED.—The Missions in Western Africa and in China are in great want of more Missionaries. The return of disabled laborers from Africa renders it all-important to strengthen the hands of those who remain, lest the fruit which they are now beginning so plainly to reap, should be blighted and lost.

The Mission at Shanghai is full of encouragement, and in addition to other most

favorable indications, the Providence of God is making the path of duty every day more manifest, by providing for this Mission an ample supply of funds.

ERRATA, for the July and August No.—Page 201, 10th line from top, for “conquer,” read “construct.”

Page 202, 1st line, for “prophets,” read “Prophet’s.”

Page 203, 14th line from bottom, for “feeble,” read “female.”—7th line, for “spirit,” read “Spirit.”

Page 215, 2d line from bottom, insert “same” before “altars.”

Page 270, List of Resignations, O. P. Thackara should be 15th January, 1847.

Contributing Parishes, Appendix Aj., page 284—

Maine, Saco, Trinity, Foreign, read \$42 17.

Massachusetts—Lowell, St. Ann’s Church, Domestic, read \$175.

Connecticut—Hartford, Christ Church, Foreign, read \$120 55.

New-York, Christ Church, Foreign, read \$40.

New-York—For Plattsburg, Christ Church, read Poughkeepsie, Christ Ch.

“ Rye, Christ Church, Domestic, read \$33.

“ Tarrytown, Christ Church, Domestic, read \$15 16.

In January No., \$71 55, acknowledged as from Christ Church, New-York, should have been Christ Church, Hartford, Conn.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th June to 15th August, 1847:

MAINE.

Portland—St. Stephen’s Ch., for Constantinople..... \$25 00

NEW HAMPSHIRE.

Hopkinton—St. Andrew’s Ch..... 1 14
Portsmouth—St. John’s Ch., Ladies’ Miss. Soc..... 25 00 26 14

VERMONT.

Sheldon—Grace Ch., $\frac{1}{2}$ 3 75
Enosburg—Christ Ch., $\frac{1}{2}$ 1 25 5 00

MASSACHUSETTS.

Boston—Grace Ch., S. S., for education, Africa..... 125 00
St. Paul’s Ch., S. S., for education, Africa..... 80 00
St. Stephen’s Ch., S. S., for education of a child, Africa..... 20 00
Mrs. T. Greene Fessenden, part of \$15..... 5 00
Cambridge—Christ Ch., part of \$53. 17 66
Do., a Member, part of \$30..... 12 50
Hanover—A Lady..... 3 00
Marblehead—St. Michael’s Ch., part of \$12 40..... 41
Newton Lower Falls—St. Mary’s, $\frac{1}{2}$ 20 00
Northampton—St. John’s Ch..... 3 00 286 57.

RHODE ISLAND.

Providence—St. John’s Ch., Ladies’ Philanthropic Society, for support of Mrs. Hening, Africa..... 200 00

CONNECTICUT.

Fairhaven—St. James’ Ch., $\frac{1}{2}$ 4 00
Hartford—Christ Ch., monthly coll. 48 00
St. John’s Ch., $\frac{1}{2}$ 15 00
Middle Haddam—A Lady, for education of Elizabeth B. Bowles, Africa..... 20 00
Naugatuck—St. Michael’s, monthly collection..... 12 00
Portland—Trinity Ch., Constantinople 15 00
Stamford—St. John’s Ch., do..... 25 00
Watertown—Christ Ch., Infant Class, for Africa..... 1 00 140 00

NEW-YORK.

Albany—St. Paul’s Ch., a Lady, for Constantinople..... 5 00
Astoria—St. George’s Ch., S. S., education of J. W. Brown, Africa. 20 00
Do., collection Aug. 15th..... 35 40
Brooklyn—St. Ann’s Ch., for Africa, \$200; China, \$200; Greece, \$91 33; S. S. No. 1 of do., for Greece, \$100..... 591 33
Do., Missionary Meeting Board of Missions, June 24th, $\frac{1}{2}$ 66 41
A Friend to the Missionary, $\frac{1}{2}$ of a monthly contribution, June, \$1, July, \$1..... 2 00
Esopus—Ch. of the Ascension, for China..... 10 00

<i>Factoryville, S. I.</i> —Trinity Chapel,	
for China.....	26 50
Do., Mrs. Mary Holmes, do.....	3 00
<i>Fort Hamilton</i> —St. John's Ch.....	20 47
<i>Glen Cove</i> —St. Paul's Ch.....	1 00
<i>New-York</i> —Ch. of the Ascension,	
Sermon before the Board of	
Missions, $\frac{1}{2}$	49 29
Do., Mrs. J. P. Thurston and	
daughter, annual contribution,	
education, China.....	25 00
Do., F. De P. and Mrs. F. F., do.	60 00
<i>Tompkinsville, S. I.</i> —St. Paul's Ch.....	10 00
<i>Williamsburg</i> —St. Mark's Ch., Con-	
stantinople.....	12 25
<i>West Point</i> —J. G. M., of U. S. A.....	4 00 931 65

WESTERN NEW-YORK.

<i>Rochester</i> —A Friend, for Africa.....	1 00
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NEW JERSEY.

<i>Newark</i> —Grace Ch., coll. American	
Independence, July 5, 1847....	10 00
Trinity Ch., Constantinople, \$25;	
Africa, \$1.....	26 00
Second payment of interest on	
legacy of late Hanford Smith, $\frac{1}{2}$	182 20 218 20

PENNSYLVANIA.

<i>Bloomsburg</i> —St. Paul's Ch.....	6 00
<i>Holmesburg</i> —Emmanuel Ch., Miss.	
Soc., for China.....	25 00
<i>Philadelphia</i> —St. Philip's Ch., S. S.,	
Committee of, for support of	
Edmund and Isabella Neville,	
Africa.....	40 00
St. Andrew's Ch., Infant S. S.,	
two years support of Wm. C.	
Russell, Africa.....	40 00
St. Luke's Ch., Young Ladies'	
Bible Class.....	2 38
St. James' Ch., \$64 79; Constan-	
tinople, \$5.....	69 79
Horace Binney, Jr., annual, for	
Constantinople.....	25 00
Ch. of the Ascension, Miss B. U.	1 00
<i>Pittsburg</i> —St. Andrew's Ch., S. S.,	
for education of three children,	
China.....	37 50 246 67

MARYLAND.

<i>Anne Arundel Co.</i> —All Hallows's pa.	
$\frac{1}{2}$, \$5, and \$5.....	10 00
<i>Annapolis</i> —"Annapolis Ethiopian	
Circle," balance of monies in	
hand, for Africa.....	42 18
<i>Chestertown</i> —Chester pa., Constanti-	
nople, \$3 95; Africa, \$8 96;	
China, \$8 95.....	26 86
<i>Georgetown, D. C.</i> —W. G. Ridgely	
and family, annual, for educa-	
tion, China.....	50 00
<i>Hillsboro'</i> —Rev Mr. Goldsborough, $\frac{1}{2}$	2 50
<i>Prince George Co.</i> —Holy Trinity pa.	11 95
All Saint's pa., Constantinople..	8 00
King & Queen pa., do.....	10 00
Severn pa.....	2 50 163 99

VIRGINIA.

<i>Alexandria</i> —S. School Theo. Semi-	
nary, education of Wm. Spar-	
row, Africa.....	10 00
Missionary Society of Enquiry,	
Theo. Sem.....	25 00
<i>Fredericksburg</i> —St. George's Ch.....	15 00
<i>Norfolk</i> —Christ Ch., S. S., for edu-	
cation of 3 children, Africa.....	60 00
<i>Northampton Co.</i> —Hungars pa., Af-	
rica, \$10; China, \$10.....	20 00
<i>Petersburg</i> —Grace Ch., S. S., for ed-	
ucation of Nicholas Cobbs, Af-	
rica.....	20 00
Collected at the Virginia Conven-	
tion, for Greece.....	130 00 280 00

NORTH CAROLINA.

<i>Wilmington</i> —St. John's Ch., ladies	
of, annual subscription, for	
China.....	82 00
Do., a Member, for Constantino-	
ple.....	10 00 92 00

SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena Ch., for China.	100 00
Do., two gold chains, sold for ac-	
count of Africa.....	14 50
<i>Charleston</i> —St. Bartholomew's pa.,	
S. S., for education, China.....	25 00
St. Andrew's pa., for education,	
Africa.....	20 00
St. Michael's Ch., \$15 88; do.,	
for Constantinople, \$ 1 66.....	17 54
Do., S. School, education Mary	
Maxwell, Africa.....	20 00
St. Philip's Ch., Constantinople..	33 00
St. Peter's Ch., balance of annual	
contribution of \$1000, for sup-	
port of Bp. Boone, China.....	221 77
Do., for education, Africa.....	10 00
Do., Ladies' Working Society,	
for education, Africa.....	55 23
Monthly Miss. Lec. for June, for	
Africa.....	3 75
Do., for July.....	2 94
Do., ladies of, for ed., China.....	350 00
Mrs. Gibbes.....	5 00
Mrs. Thos. H. Deas, education of	
a child, Africa.....	20 00
Jacob Welsh.....	5 00
Annual subscription of a lady,	
for China.....	5 00
Mrs. E. Lowndes, for education,	
China.....	25 00
<i>Columbia</i> —Trinity Ch., offerings....	40 00
<i>Edisto Island</i> —Church at, for Africa.	80 00
<i>James Island</i> —St. James' Ch.....	20 00
<i>Prince William Parish</i> —Rev. C. C.	
Leverett, 3d payment for edu-	
cation of a boy, Africa.....	20 00
<i>Radcliffboro</i> —St. Paul's pa., S. S., for	
education, China.....	25 00
<i>Richland District</i> —Zion Ch., Africa.	27 85 1146 58

GEORGIA.

<i>Columbus</i> —Trinity Ch., \$16 31; do.,	
for China, \$8 58.....	24 81
<i>Savannah</i> —Christ Ch., \$2; do., Afri-	
ca, 55 cts.; do. colored S. S.,	
education, Africa, \$20.....	22 55
Colored congregation of Ogee-	
chee Mission, for Africa.....	5 00 52 36

KENTUCKY.

<i>Lexington</i> —Christ Church, Ladies'	
Miss. Soc., for Constantinople.	25 00
<i>Louisville</i> —James P. Arnold, $\frac{1}{2}$	2 00 27 50

OHIO.

<i>Zanesville</i> —W., $\frac{1}{2}$	2 50
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ILLINOIS.

<i>Beardstown</i> —A Churchman, for Con-	
stantinople.....	3 00

MICHIGAN.

<i>Ann Arbor</i> —St. Andrew's Ch., for	
Constantinople.....	5 00
<i>Detroit</i> —Christ Ch.....	14 34
A Churchman, for China, \$2;	
Africa, \$2.....	4 00 23 34

WISCONSIN.

<i>Southport</i> —Offerings of S. School.....	2 50
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MISSOURI.

<i>St. Louis</i> —Christ Ch., \$22 50; do., for	
Constantinople, \$15.....	37 50

TOTAL.....\$3,911 00